

English Translations of Dzogchen Atiyoga Texts

Kunjed Gyalpo Series

Ornament of the State of Samantabhadra

Commentary on the
All-Creating King
Pure Perfect Presence
Great Perfection of All Phenomena

Volume Two

Chapters 11-29 of the *kan byed rgyal po*

Written in Tibetan by Khenpo Zhenphen Öser

Translated into English by Jim Valby

Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The fundamental tantra of Dzogchen Semde, *Kunjed Gyalpo*, was re-transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The tantra directly explains instantaneous primordial enlightenment beyond cause and effect. The twentieth century Tibetan abbot, Khenpo Zhenphen Öser, wrote this commentary named *Ornament of the State of Samantabhadra*. With 2400 Tibetan folios, the commentary explains all 84 chapters of the Kunjed Gyalpo. Volume Two of the Kunjed Gyalpo Series includes the root text and commentary on chapters 11-29.

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Volume Two has root text and commentary on chapters 11-29.

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Prajña through Reflection
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Conclusion (volume 5)

Longchenpa's Special Commentary, *Kunjed Dūdön* (volume 6)

Complete Root Text of *Kunjed Gyalpo* with Tibetan Critical Edition (volume 7)

Translator's Introduction

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.¹ His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Kunjed Gyalpo*, in pure visions. His principal disciple, Manjushrimitra, was born near Bodhgaya in India. For 75 years Manjushrimitra studied and practiced with Garab Dorje. When Garab Dorje manifested the rainbow body, Manjushrimitra received his final teaching about primordial knowledge in Garab Dorje's three statements: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: *semde*, *longde*, and Upadesha.

Longchenpa lists the twenty-one principal dzogchen *semde* texts in his auto-commentary on his *Chöying Dzöd*. Book #19, the *Kunjed Gyalpo*, is the fundamental root text of dzogchen *semde*. The 2400 page commentary on the *Kunjed Gyalpo* is named *Ornament of the State of Samantabhadra: Commentary on The All-Creating King, Pure Perfect Presence, the Great Perfection of All Phenomena*.² The commentary³ was begun by the 19th century Khenpo Thubten Pema Rabgye⁴ with his student Khenpo Zhenphen Öser,⁵ who completed the text after his teacher's death. These scholar-practitioners were knowledgeable about early Dzogchen texts translated into Tibetan by Vairocana. They also quote Longchenpa quite often. The texts quoted by the authors are listed on pages 288-289.

Seven volumes are planned for this series on the *Kunjed Gyalpo* and its commentary. Volume Two, this current volume, has two parts.

¹ *Great History of the Innermost Essence of Dzogchen (Dzogchen Nyingthig Logyü Chenmo)*, which is found in Volume 9 of the *Nyingthig Yazhi*.

² *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so*

³ The commentary appears in volumes 4010 to 4012 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

⁴ Thubten Pema Rabgye (thub bstan pad ma rab rgyas) is person P2DB4992 in the TBRC digital library. His seat was TBRC place G3953, which is mo tshwa dgon (ser shul rdzong) in the autonomous prefecture located in Sichuan province.

⁵ mkhan po gzhan phan 'od zer is person P2DB5991 in the TBRC digital library. His seat was also ser shul rdzong, and this commentary is his only known composition.

Part I contains the English translation from Tibetan of chapters eleven to twenty-nine of the *Kunjed Gyalpo*, without footnotes.⁶

Part II contains the English translation⁷ from Tibetan of the commentary on chapters eleven to twenty-nine written by Khenpo Zhenphen Öser, with footnotes. **(r)** indicates my translation of the root text, which always appears in bold print before each section of the commentary. When Khenpo Zhenphen Öser explains each word from the root text, he puts a small circle under the word. In my English translation, I indicate that word by using **bold** print. The appearance of [23], for example, in the translation indicates the approximate beginning of folio number 23 in the Tibetan commentary. The appearance of (p29), for example, in the translation indicates the page number where this topic is discussed in the English translation.

Volume Three will contain chapters thirty to forty. Volume Four will contain chapters forty-one to fifty-seven. Volume Five will contain chapters fifty-eight to eighty-four. Volume Six will contain Longchenpa's special commentary on the *Kunjed Gyalpo* named *Kunjed Düdön*. Volume Seven will contain the root text, chapters 1-84, together with the Tibetan critical edition.

Pages 66-67 of Volume One explain how *Kunjed Gyalpo* is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary judgmental analytical presence inside time which depends upon cause and effect.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Kunjed Gyalpo*.

⁶ *Kunjed Gyalpo* editions used to prepare this translation include: snga'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of Volume 1; sde dge, folios 1-170; sgang steng, folios 1a to 93b.

⁷ The Tibetan was translated into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

Part I

Translation of Root Text of the *Kunjed Gyalpo*

The All-Creating King, Pure Perfect Presence, the Great Perfection of All Phenomena

The translation of chapters 1-10 of the *Kunjed Gyalpo* are in Volume One.

Chapter 11 - *The Definitive State*

Then the All-Creating King, Pure Perfect Presence, spoke about how the root of all phenomena includes (everything).

"Hey Mahasattva, listen! The essence and root of all phenomena is like this. I am the essence of all phenomena. There is no phenomenon other than my essence. The three kaya teachers are my essence. The buddhas of the three times are my essence. Bodhisattvas are my essence. The four types of yoga practitioners are my essence. The three realms - desire realm, form realm and formless realm - are the essence of me, the All-Creator. The five great elements are also my essence. The sentient beings of the six lokas are my essence. All manifestations are my essence. All beings are my essence. (Everything) included in the animate and inanimate universe is my essence. Because there is nothing other than my essence, the root of all phenomena is me. There does not exist even one (phenomenon) not included in me.

"The essence has three aspects: unborn (dharmakaya), born miracles (of sambhogakaya), and *thugje* energy (of nirmanakaya). These aspects are the essence of the three teachers. The three times - past, present and future – abide all together as my state (and are nothing other) than my essence. Because all buddhas abide together in my state, these (three times) are my essence. Because my state is beyond object and subject, it is Pure. Because my state pervades everything like the sky, (it is Perfect). Because my state is the active source of all phenomena, Pure Perfect Presence is my essence.

"I, the All-Creator, abide as the unique (*thigle*). My essence is the natural state of just-that-ness. The attainments of the four types (of yogas) are attained in the one natural state. Thus, (the yogas) are my essence. The three (realms) of me, the All-Creator, are body, voice and mind. Whatever manifests (as these realms) manifests from my essence. Whatever is unified is unified in those (three gates) of my essence.

Whatever exists exists as my essence. Because of that, the three realms are my essence.

"The essence of me, the All-Creator, is the five types (of elements) which manifest the five aspects of my nature. The five manifestations - space, air, water, earth and fire - are the essence of me, the All-Creator. (The elements) are the five aspects of wisdom, which self-originate through the *thugje* energy of me, the All-Creator. The manifestations of sentient beings of the six families of beings are the essence of me, the All-Creator. Nothing encompassed by the animate and inanimate universe is other than the essence of me, the All-Creating King. Because all things were created by me and manifested from me, there does not exist even one phenomenon which is not included in me.

"The three kaya teachers, who manifested from me, display the three aspects of the essence of me, the All-Creator. The three aspects of the buddhas of the three times - past, present and future - are together, and abide in the essence of the All-Creator, beyond earlier and later. Bodhisattvas, beyond object and subject, are the activity of the courageous Presence of the essence of me, the All-Creator. The four types of practitioners, who remain in the natural state, remain in the natural state of me, the All-Creator.

"Not only were all (phenomena) created by the All-Creating King, (but) all (phenomena) are unified in the state of the All-Creating King. Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the eleventh chapter, about how *All Phenomena are Exclusively Unified in the Pure Perfect Presence, the All-Creating King, the Root of All Phenomena*.

Chapter 12 - Presence Is the Root of All

Then, I, the All-Creating King, Pure Perfect Presence, taught this conclusion about the source of all phenomena.

"Hey Mahasattva! I am the *lung* source of all. You should understand that all phenomena, however they appear, manifest from me everywhere. You should explain all phenomena in the same way that you heard about this great universal source of phenomena.

"I, Pure Perfect Presence, the All-Creating King, am myself the king of all *lung* transmissions. Thus, the three teachers manifest from me, the first (buddha). '*Lung* transmission' is a name for the instructions of the teachers.

"I am the root of all upadeshas. Thus, I, the All-Creator, have never taught to buddhas of the three times or to sentient beings of the three realms about some real condition other than this Presence (Itself).

"I am the universal commentary on all tantras and sutras. The teachers who teach tantras and sutras are manifestations of the essence of me, the All-Creator. I am the commentary about both teachers and teachings.

"I, Pure Perfect Presence, the All-Creating King, am the pinnacle of all teachings. There are one hundred thousand specific teachings, like tantras, vinaya, sutra, abhidharma, secret development and completion stages, and so forth, which are taught by the three kaya teachers who manifest from me. All these teachings involving struggle and achievement (say that it is necessary to) travel to me, who transcends struggle and achievement. Those (vehicles involved with) struggle and achievement cannot see me, (who am) beyond (struggle and achievement). Thus, I am the pinnacle of all teachings.

"I, Pure Perfect Presence, the All-Creating King, am the quintessence of all vehicles. The three vehicles which abide (as the paths) of the three teachers are nothing other than the unique vehicle which abides definitively. The unique (vehicle) is the level of Pure Perfect Presence, which is the unique (vehicle traveled by) all. Presence is the quintessence of all vehicles.

"Hey! While I dissolve the darkness of ignorance, I spread the lights of total wisdom. Specifically, how is this explained? (Beings) do not recognize that all phenomena, however they appear, are the just-that-ness of Pure Perfect (Presence). But all phenomena, however they appear in the dense darkness of concepts and ignorance, were created by all-creating Pure Perfect Presence. Thus, after beings have understood that phenomena are all-creating Pure Perfect Presence, the darkness of specific concepts about all phenomena, however they appear, dissolves;

and the lights of self-originated total wisdom spread. Thus, I am said to dissolve the darkness of ignorance while spreading light.

"Hey Mahasattva! While I rip up the net of concepts, I sever the garland of emotions. Concerning all these phenomena, however they appear, some followers of vehicles of cause and effect see poisons and conceive (things) to be renounced. Some (bodhisattvas) see a dimension where mind is attached, so they conceive non-attachment (based upon) the two truths. Some (followers of outer tantra) see a dimension of activities for purification, so they conceive lord and servant; they use the three purities, empowerment and miracles. Some (followers of mahayoga and anuyoga are obscured, even though all phenomena) are the essence of the self-purity; so they formulate concepts which claim realization through the four aspects of approach and achievement. For all (those followers), I, all-creating Pure Perfect Presence, while ripping up concepts that something exists other than Presence Itself, sever the garland of emotions which distinguish differences." Thus he spoke.

"Hey Mahasattva! I am all-creating Pure Perfect Presence. You should understand my essence. You should teach that all phenomena, however they appear, are not other than me. When you explain this *lung* transmission of me, all retinues assembled around you will understand the essence of me, the All-Creator. Then all retinues will be my essence. When all are my essence, everywhere, however any phenomenon appears, (sravakas and pratyekabuddhas) will not renounce and block; (bodhisattvas who see) two truths will not purify; (followers of outer tantras) will not accept and reject, using ritual purification, three purities, and empowerments; (followers of inner tantras) will not struggle and achieve, using contemplation to visualize mind (as a mandala). Because all is already created in me, the All-Creator, all is absolute equality in me, the All-Creator. It is not necessary for me, who abides in absolute equality, to achieve absolute equality. I have always taught that it is not necessary to achieve absolute equality." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twelfth chapter, which explains *The Source of Definitive Lung Transmission*.

Chapter 13 - Principle of Presence

Then the All-Creating King, Pure Perfect Presence, being the king of all *lung* teachings, taught this principle which communicates the universal *lung* transmission of all teachings.

"Hey Mahasattva, listen! Because I am the universal *lung* transmission of teachings, the five types of evidence are explained with five general principles: the explanation of the historical principle, the explanation of the root principle, the explanation of the yoga principle, the explanation of the intentional principle, and the explanation of the literal principle.

"First, the historical principle is explained in order to provide confidence in the source. The root principle is explained so that (one understands that) the root of all phenomena is Presence. The base of the yoga principle is explained in order to differentiate the features of the vehicles. The purpose of explaining the intentional principle is to reveal that it is not necessary to struggle for and achieve (enlightenment). The words of the literal principle are communicated in order to provide understanding of the non-conceptual meaning.

"Hey Mahasattva! Here is the explanation of the purpose of historical principle. First there is the explanation of the historical principle in order to provide confidence in the source. There is the principle (of transmission) through natural empowerment; and there is the principle (of transmission) which demonstrates through its own nature; and there is the principle (of transmission) which composes the sounds and words of the principle. The (direct) essence, (symbolic) nature, and (oral) sounds and words (spontaneously arise) from the three aspects of the essence of me, the All-Creator, (or gradually arise) through the three kaya teachers who manifest from me. The (explanation of the) source from which (these three transmissions) manifest (develops) confidence.

"Hey Mahasattva, listen! Here is the explanation of the purpose of the root principle. Everything encompassed by the animate and inanimate universe and everything encompassed by buddhas and sentient beings was created by me, all-creating Pure Perfect (Presence). Thus, there is nothing which is other than Pure Perfect Presence. Some so-called (phenomenon which is) other (than Presence) has never existed. Thus, everything is Pure Perfect Presence. This (knowledge) is the purpose of the root principle.

"Hey Mahasattva, listen! Here is the explanation of the purpose of yoga principle. The three kaya (teachers) who manifest from me, the All-Creator, (teach) yogas to followers. These yogas, like tantras and so

forth, are the teachings of sambhogakaya and dharmakaya. Although there exist specific individual features (in those teachings), my teaching, which transcends cause and effect, is the principle of dzogchen atiyoga. Atiyoga is the perfect *lung* transmission which distinguishes vehicles. This (differentiation) is the purpose of the yoga principle.

"Hey Mahasattva, listen! Here is the explanation of the purpose of the intentional principle. Long before any of the innumerable eons, I was all-creating Pure Perfect (Presence). Atiyoga practitioners have the good fortune and karma to have confidence in me. For this reason, they have no view or meditation, no preservation of samayas, no pursuit of sacred activities, no traveling a path, no purification on levels, no cause and effect, and no dualistic aspects of ultimate and relative truths. Practitioners recognize without meditation or practice. Practitioners recognize without developing bodhichitta and without antidotes. The purpose of the intentional principle is that practitioners recognize the essence of all-creating (Pure Perfect) Presence." Thus he spoke.

"Hey Mahasattva, listen! Here is the explanation of the purpose of the literal principle. I, all-creating Pure Perfect Presence, am just-that-ness. Teachings about phenomena, however they appear, are the essence of just-that-ness, the All-Creator. If (the meaning based upon) words and syllables had never been proclaimed in language, intelligence based upon the mental capacity of individuals would never uncover the essence of just-that-ness. Thus, there is the proclamation of words and syllables in language. This is the explanation of the purpose of the literal principle.

"Hey Mahasattva! Whose history is explained? The history of teachers, teachings and retinues is explained. From the three aspects of the essence of the all-creating Teacher arose the teachers of the three kayas who are the essence of the retinues. The three aspects of the teachers of the three kayas are the history of the three aspects: teachers, teachings, (and retinues).

"What root is explained? The root of any teachings taught by the three kaya teachers who manifested from me is Pure Perfect Presence. Thus, Presence is the definition of the 'root principle' of teachers, teachings and retinues.

"In the one just-that-ness of my essence there are diverse yogas, (known as) the four types of yoga. These yogas have specific individual features, like views, behaviors, samayas, and practices. Although atiyoga transcends struggles and practices, atiyoga distinguishes those (features). Thus, this is the definition of the 'yoga principle'.

"Here is the definition of the intentional principle. The intention is that all sentient beings of the three realms will see the just-that-ness of their own Presence. Then beings will not remain on a level of words

called 'enlightenment', but will immediately realize atiyoga (knowledge). Followers with minimal capacity and no karmic connection (to atiyoga) do not understand, even though (wisdom) is directly manifested and not hidden. Someone who wants the precious jewel does not produce it by polishing wood. In the same way, atiyoga (practitioners) with good karmic connection and capacity have no views, no samayas, no sacred activities, no levels, no paths, no bodhichitta to develop, no meditation, no practice, and no antidotes. They do not see a duality of ultimate and relative truths. Thus, they see the just-that-ness of Presence. This is the intention of the intentional principle." Thus he spoke.

"Here is the definition of the literal principle. The sounds and words (communicate) through the absence of the ten topics, like no (view, and so forth). Because these (absences) are expressed in words, (practitioners) recognize the state beyond action. Then (practitioners) realize that the All-Creating state does not require actions (with the Ten Natures). This is the explanation of the definition of the literal principle." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the thirteenth chapter, about *The Principle of Presence*.

Chapter 14 - Secrecy

Then the All-Creating King, Pure Perfect Presence, spoke this instruction about the sacred secret of the state.

"Hey Mahasattva! I, the All-Creator, am secret at all times. The three aspects of my essence are secret and are not taught to the teachers of the three kayas who manifested from me. My essence is secret and is not taught to buddhas of the three times who abide in me. My essence is secret and is not taught to any retinues assembled before me. My essence is secret and is not taught to sentient beings of the three realms who were created by me.

"If my essence were not kept secret but were taught, the teachers of the three kayas would not manifest from me. If the teachers of the three kayas did not manifest from me, there would not be the Perfections of the three retinues and the three vehicles of the three retinues. If there were no Perfections of the three retinues and the three vehicles of the three teachings, no one would have knowledge of unsurpassable Pure Perfect (Presence) and the three jewels: buddha, dharma and sangha.

"If my essence were not kept secret but were taught to buddhas of the three times who manifested from me, there would be the defect of the absence of the three teachers of the three kayas.

"If my essence were not kept secret but were taught to all retinues assembled around me, there would not be the specific features of the vehicles of the three teachers.

"If *thugje* energy displayed my essence to sentient beings of the three realms who were created by me, there would be no place for the teachings of the three teachers. If there were no place for the teachings of the three teachers, how could someone assign the name 'Perfections' to the phenomena created by me, the All-Creator?

"For those reasons, after I, the All-Creating King, manifest my essence by myself, I teach my essence to myself by myself. I, the All-Creator, do not give *lung* transmission of my teaching to retinues, like the teachers who manifested from me.

"Because atiyoga practitioners are me, the All-Creator, you should teach to them the essence of the All-Creator." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the fourteenth chapter, about *Secrecy for those Without Capacity and Karmic Connection*.

Chapter 15 - Direct Manifestations

Then the All-Creating King, Pure Perfect Presence, gave this teaching about the direct manifestation of the great *lung* transmission of the state.

"Hey Mahasattva, listen! I, the All-Creating King, teach three aspects of direct manifestation. I explain three aspects of my essence. The three aspects - teachers who teach meanings, retinues who want to understand the meanings, and the unmistakable definitive meanings - are directly manifested by me, the All-Creator.

"The direct manifestation of teachers who teach meanings are the three types: dharmakaya, sambhogakaya and nirmanakaya. The first retinues are these three kaya teachers. Those teachers who teach meanings have three types: (dharmakaya teachers) teach meanings of the essence beyond object and subject, (sambhogakaya teachers) teach my nature, and (nirmanakaya teachers) provide benefit through the nature of *thugje* energy. Directly manifesting from the three aspects of the essence, the three teachers are also direct manifestations.

"The direct manifestations of those who want to understand the meanings are the three types of retinues of the three teachers.

"The categories (of dharmakaya retinues) of the teachings about my essence are buddhas who dwell in the three times and all sentient beings who abide in the three realms. These retinues abide in non-conceptual equality and are directly manifested by me, the All-Creator.

"(Sambhogakaya retinues cultivate) the non-conceptual which does not produce emotions about the objective manifestations of the senses. About my Pure Perfect Presence, sambhogakaya retinues from the first to the tenth level conceive the (dualism) of ordinary phenomena and the real condition. Thus, bodhisattvas on the ten levels are obscured. However, (sambhogakaya) teachers see the five aspects of pleasurable sense objects (as ornaments). These two types of retinues are also direct manifestations of my nature.

"The consciousnesses of (nirmanakaya retinues) see by examining the essence of just-that-ness with their mental faculties. Some (non-buddhists) see an eternal state. Some see nihilistic emptiness. Some see cause and effect in an erroneous way. When the four types (of non-buddhists, like) eternalists, are empowered, they become the four types (of retinues) who abandon bad (karma) and (maintain a) good attitude, based upon precepts of causes and effects. These retinues and teachers, who remain (on this level) for three great eons, are also my direct manifestations.

"Those in the state of *rigpa* wisdom are authentic definitive direct manifestations.

"Hey Mahasattva! Regarding 'direct manifestation', what is directly manifested, and by whom? Who (manifests)? I directly manifest. What is directly manifested? The state of Presence Itself is directly manifested. Why are there direct manifestations? There are direct manifestations for the benefit of retinues who have their specific views about the world.

"Some (retinues) manifest for the purpose of renouncing. Some manifest for the purpose of blocking. Some manifest for the purpose of practicing. Some manifest for the purpose of purifying. Some manifest for the purpose of accepting and rejecting. Some manifest for the purpose of their own state.

"Some see a world to be rejected. Some see a world to be blocked. Some see a world to be overcome (with antidotes). Some see a world to be purified. Some see a world to be accepted or rejected. Some see a world to be subjugated. The retinues of the teachers of cause and effect see in those ways.

"Hey Mahasattva! The direct manifestations of my essence should be definitively taught. I am the essence of you. The manifestation of my essence is the manifestation of your essence. Through the direct manifestation of your essence, you should recognize your own essence. You should understand your own nature. You should teach this to retinues of cause and effect." Thus he spoke.

Then Sattvavajra spoke the following to the retinues of cause and effect. "Hey, retinues and teachers of cause and effect! The All-Creator, the Teacher of teachers, created everything; he created the Perfections. The direct manifestations of the Perfections are direct manifestations of your own essence. You should understand your own essence. You should understand your own nature. Do not understand that phenomena are other than your own state. You should understand that all phenomena are your own state.

"Sravakas do not understand their own state. They do not understand that objects are their own Presence. Because they consider that objects are like enemies and thorns, they reject their own essence. Then, for hundreds of eons, they do not see the real condition, their own Presence. They do not see the real condition of their own Presence, so they reject their own Pure Perfect (Presence) for hundreds of eons. They do not realize total bliss beyond action.

"Pratyekabuddhas do not understand that those objects are their Presence. They consider that the conditions of those objects are enemies. Thus, they block their own essence. For the duration of hundreds of

eons, they do not see the real condition, their own Presence. As long as they do not see the real condition of their own Presence, for the duration of hundreds of eons they block their own Pure Perfect Presence. Thus, they do not realize total bliss beyond action.

"Bodhisattvas do not understand that those objects are their own Presence. Seeing those objects as objects to be purified, they try to purify their own essence. Thus, for three great eons, they do not see the real condition, their own Presence. Because they do not see their own Presence, the real condition, they are devoid of confidence in their own Presence beyond purification.

"Followers of kriyatantra see the existence of the dirt of object and subject in those objects, which are the purity of the essence of Pure Perfect Presence. For this reason, they apply outer and inner concepts, using the three purities. They practice purity through cleansing and purification rites. They do not see the purity of their own Presence. They are separated from the purity of their own Presence. For seven human lifetimes, they do not see the real condition, their own Presence.

"(Followers of upayatantra and yogatantra) see objects to accept and reject in Pure Perfect (Presence) beyond acceptance and rejection. Because of that, they accept and reject their own self-originated state. They themselves accept and reject their own (Presence). Thus, for three lifetimes with uninterrupted (births) they do not recognize their own Presence beyond duality.

"Followers of mahayoga and anuyoga see self-perfected Pure Perfect (Presence) as objects with which to struggle and practice. Using the three aspects of contemplation for the development of Presence, they try to realize their own essential state by bringing all under their power. They try to realize by searching for their own Pure Perfect (Presence) which is beyond searching. Thus, after they practice on (specific) days for sixteen months, they take form with sambhogakaya attributes until the age of sixteen hundred years. Then they must newly understand their own self-perfected Presence.

"The direct manifestation of the real condition of their own Presence is useless for those who struggle and achieve by maintaining concepts of cause and effect. But for those practitioners with karma and fortune, Presence directly manifests to benefit their intention." This was spoken by Sattvavajra.

Then the All-Creating King himself taught. "Hey Mahasattva! The direct manifestation of the real condition is your own Presence. Those who follow vehicles of cause and effect do not understand that their own Presence is directly manifested.

"(Sravakas and pratyekabuddhas), who renounce and block, remain (on their path) for long eons. (Bodhisattvas) remain (on their path of) traveling and purifying for three eons. (Followers of) kriyatantra (remain on their path) for seven human lifetimes because of purification with washing and ritual cleanliness. Followers of (yogatantra remain on their path of) spiritual blessings, acceptance and rejection for three human lifetimes. Followers of (mahayoga and anuyoga) subjugate their state. For one thousand six hundred years, they take up the attributes of sambhogakaya. Thus, they must newly understand their own Presence. When (followers of lower vehicles) understand, they realize total bliss beyond struggle.

"Hey Mahasattva, listen! Unlike the great vehicles of cause and effect, the *lung* instruction of me, the All-Creator, apprehends the definitive state. All phenomena, however they appear, are primordially one in your own Presence, the real condition. Thus, you should not be like followers (of vehicles) of cause and effect, who conceive (dualistic doctrines) about these (phenomena). You should not conceive anything about the just-that-ness of your own Presence. Those things which are considered to be the just-that-ness of your Presence are the (self-) manifestations of the nature of your Pure Perfect (Presence).

"Not understanding (that there is nothing other than) this (Presence), each (vehicle) assigns specific names. They apply labels like 'the non-appearing ultimate in the appearing relative'. (But) ultimate and relative are one truth, beyond two aspects. Even the one truth of the non-duality of ultimate and relative does not exist as something definitively real. Thus, if I assigned the term 'real', this also would be an illusion.

"While the desire for bliss is the disease of attachment, bliss is obtained through non-desire. Enlightenment is not realized through practice. Enlightenment is already self-perfected when you relax naturally beyond seeking. You should relax beyond concepts, abiding naturally beyond seeking.

"The label, 'enlightenment', is just a name without meaning. I do not teach that 'enlightenment' really exists. Anyone who sees the existence of enlightenment never discovers some enlightenment other than the space of the real condition. Without seeing enlightenment, understand your own Presence beyond action. When examined, nothing exists; yet your own Presence is primordially clear. Without appearing as something substantial, your own Presence pervades everything.

"The nature of enlightenment's being is these manifestations. (But followers of) the great vehicles of cause and effect consider that these (manifestations) are not (enlightenment). With various methods of renunciation, blocking, purification and empowerment, they deviate from

their own Presence, the real condition beyond action. They leave aside their own Presence and search far away for some other (goal). Rejecting the bliss beyond action, they voluntarily undertake struggling. There is no greater debilitating disease than this.

"Undistracted contemplation is the stake of attachment. That which is primordial does not deteriorate through distraction. Those imposters who hope for undistracted contemplation teach the provisional teachings of the great vehicles of cause and effect.

"The non-distraction and non-deteriorization of primordial being is the antidote which eliminates all struggles and achievements. But if the *lung* instruction of me, the All-Creator, is taught to retinues and teachers who teach cause and effect, they will affirm and deny, saying that 'effects arise from causes'.

"Practitioners who want enlightenment get involved with contemplation. Desiring contemplation, they reject unfabricated yoga. Unfabricated naturalness is the real condition of all. There does not exist anywhere some 'enlightenment' which is other than the real condition. 'Enlightenment' is only a name which is assigned. There is only one's own Presence, without the existence of any other 'real condition'. One's own unfabricated Presence is dharmakaya. Because unfabricated Presence is primordially unborn, one should not search for or try to obtain that unborn state. Searching and practicing do not realize the state beyond action.

"Hey Mahasattva, listen! The three types of teachers are dharmakaya, sambhogakaya, and nirmanakaya. The three types of vehicles are the one vehicle, two vehicles, and (three) vehicles. These (teachers and vehicles) are directly manifested by me, the Teacher, the All-Creating King.

"I am the birthplace of all teachers. They manifest from the three aspects of my essence. To retinues who delight in the unborn state beyond concepts, my essence beyond object and subject manifests as dharmakaya, non-conceptual absolute equality. The retinues of dharmakaya cannot be distinguished (from dharmakaya teachers). The explanation of the meaning of unborn absolute equality is the vehicle with nothing excluded.

"To pure retinues who enjoy sense pleasures which manifest everywhere from my essence, my nature manifests as sambhogakaya (teachers). My nature teaches them how to complete their view and behavior. These (teachers and) extraordinary vehicles are manifestations of the nature of my *rolpa* energy.

"My essence (also) manifests as *thugje* energy which emanates to somehow educate beings. These nirmanakaya emanations benefit

beings. *Thugje* energy manifests in accord with cause and effect for four types of retinues.

"Hey Mahasattva! Briefly, here is the '*lung*' instruction about direct manifestation'. The following explanation of my essence is the '*lung*' instruction about direct manifestation'. The dimension of appearances manifests from the unique essence of me, the All-Creator, in three aspects (emptiness, clarity and *thugje* energy). The phenomena which manifest through those aspects are as follows: buddhas, sentient beings and everything of the animate and inanimate universe. These phenomena are direct manifestations of me, the All-Creator.

"Those who conceive the existence of something other than this Presence have no capacity to meet me, the All-Creator. Thus, they are the retinues of vehicles of cause and effect, with the gradual training of the three kaya teachers, my first retinues.

"Hey Mahasattva! My direct manifestations directly manifest as if they are something other than me. But they are direct manifestations of my state. They are direct manifestations of the real condition. They are direct manifestations of one's own Presence. They are direct manifestations of the unmistakable state. They are direct manifestations of the definitive state. They are direct manifestations of just-that-ness.

"Hey Mahasattva! These direct manifestations of my essence are the direct manifestations of enlightenment as the five great things. The five great things about enlightenment are as follows. My nature is directly manifest. The animate and inanimate universe is my real condition. The real condition is directly manifested by appearing everywhere. Enlightenment is primordial, with no need for actions. Enlightenment is primordially great because it is beyond struggle and achievement. This explains so-called 'greatness of direct enlightenment'."

"Because these direct manifestations of my Presence are the source of all, they are the state of everything. Manifestations are primordial enlightenment, with no need for actions. Primordial enlightenment is primordially great, because it is beyond struggle and achievement. This explains the greatness of enlightenment as the total state.

"These unborn non-conceptual direct manifestations are dharmadhatu because they are primordially beyond object and subject. They are primordial enlightenment because there is no need for action. They are primordially great because there is no need for struggle and achievement. This explains the greatness of enlightenment as dharmadhatu.

"These direct manifestations definitively (displayed) by me are explained with three aspects: example, meaning and sign. The meaning of the real condition is explained with the example of space. The sign of Pure Perfect Presence is directly manifested for those who have doubts about the definitive state. Example, meaning and sign explain enlightenment as being just that (state itself).

"Although this unmistakable state of my essence is directly manifested, it is not perceived by any (followers of lower vehicles). 'That' means the unmistakable essence; 'just' means that the essence is not fabricated; '-ness' is a label for the essence itself. In that essence of just-that-ness, there is no superimposition of the existence of buddhas of the three times. There is no denial (by stating that) the sentient beings of the three realms are non-existent. Because there does not exist some state conceived in any way, I explain that this is the greatness of non-enlightenment." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the fifteenth chapter, about *Manifestation of the Three Aspects of the Essence*.

Chapter 16 - Real Condition

Then the All-Creating King, Pure Perfect Presence, taught this incisive instruction to Sattvavajra.

"Hey Mahasattvavajra, listen! I am the primordial King who created all. Teachers, teachings, retinues and times were created by me. Teachers who teach were created by me. Teachings display my essence. Retinues also manifest my nature. Times and places (are unified) in my essence. Within the display of the essence of me, the All-Creator, there does not exist even one phenomenon which is other than me. Even you, Mahasattvavajra, are the display of the essence of me, the All-Creator. You were manifested by me from me. Remain (naturally) in me, the All-Creator, the source of phenomena.

"Because I, the All-Creator, am already primordially accomplished, you should not teach to any (retinues) that it is now necessary to act. If you teach to retinues that it is now necessary to act, the retinues will be consumed by the disease of struggling. Practitioners will have the defect (of considering) that self-originated wisdom does not exist. Practitioners will have the defect of trying to fabricate Pure Perfect Presence. Practitioners will have the defect of trying to fabricate just-that-ness. (Practitioners with) these defects disregard the special qualifications (of self-perfection). Because (practitioners) become conditioned and are seduced away from the truth by false (paths), their struggles with what does not correspond (to the real condition) will never achieve what is beyond action.

"Because you, Sattva, understand me, the All-Creator, (you know that) all phenomena created by me are primordial self-originated wisdom, just-that-ness. The three teachers are my self-originated wisdom. The three teachings also are my just-that-ness. All retinues are the principle of Sattvavajra. All Perfections of times and places are the Pure Perfect Presence of me, the All-Creating King." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the sixteenth chapter, about the *Incisive Instruction to Sattvavajra*.

Chapter 17 - Relic is Presence

Then the All-Creating King, Pure Perfect Presence, spoke about holding onto the kaya-remains of the state.

"Hey Mahasattva, hold onto this! When you always hold onto these kaya-remains, you are identical to me, the All-Creator, the ancestor of the victorious ones." Thus he spoke.

"Then Sattvavajra asked, "Hey, Ancestor of all buddhas in the three times, Teacher of teachers, All-Creating King! (When you said) 'Always hold onto the relic of the kaya-remains', 'kaya' refers to the dimension of which victorious ones? 'Remains' refers to the remains of which buddhas? What is the 'relic'? Please explain." Thus he asked.

"Hey Mahasattva, listen! 'Kaya' means the dimension of the three (kayas of) the victorious ones, my principal disciples. 'Remains' means my Presence, the victorious ones of the three times. When you, Sattva, hold onto this Presence at all times and not just occasionally, (Presence) is the site honored by buddhas of the three times. It is called the 'relic of kaya-remains'."

"Hey, Teacher of teachers, All-Creating King! How is that relic of kaya-remains honored by buddhas of the three times? What are the qualities which are honored?" Thus he requested.

"Hey Mahasattva, you listen! My relic of kaya-remains is honored by the continuous Presence of buddhas of the three times. When they experience that Presence, with no separation from its qualities, they have the capacity (to dissolve) all phenomena in the All-Creating King." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the seventeenth chapter, about *Holding Onto the Kaya-Remains*.

Chapter 18 - All Is Just-That-Ness

Then the All-Creating King, Pure Perfect Presence, taught this *lung* teaching that the real condition of all phenomena is his own state.

"Hey Mahasattva, listen! The manifestations of the entire animate and inanimate universe are manifestations of my nature. Their purity is the pure space of the real condition. Manifestations display various forms which educate.

"After varieties of the three kayas have arisen, the kayas continuously teach the essence of the three vehicles. Followers attached to cause and effect are satisfied by those vehicles. Because those who go beyond do not rely upon a dimension like that, they do not practice with causes and they do not desire a goal. The state beyond desires and its essence are self-perfected.

"There is no need to act for that which is primordial. Because the suchness of phenomena does not move, it is not necessary to achieve anything in suchness. Because all phenomena are self-perfected as the essence and because buddhas of the three times are perfected, do not give instructions to struggle and practice.

"If one does search, those contemplations which search do not realize; rather those contemplations are the worst diseases.

"Hey Mahasattva! All teachers other than me have various sacred activities to perform, stages of contemplation to conceive, various light rays to emanate, and dimensions to see. None of their conceptual objects ever move away from the authentic state. Their activities are never completed. Their conceived contemplations disappear. Their emanated light rays subside. None of their dimensions are seen. Thus, do not perform activities of searching.

"Hey Mahasattva! Those *lung* teachings which try to realize by searching for some other dimension are taught by followers of vehicles of cause and effect. Those who follow vehicles of cause and effect distinguish two aspects of the real condition: phenomena and the real condition. But there is no *lung* teaching which discovers the real condition through phenomena." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the eighteenth chapter, about *Non-Realization through Searching*.

Chapter 19 - Self-Perfected Qualifications

Then the All-Creating King, Pure Perfect Presence, spoke this chapter about perfection beyond effort.

"Hey Mahasattva, listen! The teachings of the three types of vehicles which are taught by the three kaya teachers who manifested from me do not teach the *lung* teaching beyond effort. The teaching of the unique vehicle of me, the All-Creator, does not teach a *lung* teaching of realization through effort.

"Hey Mahasattva, listen! Natural self-perfection does not search for something other than the essence of me, all-creating Pure Perfect (Presence). My essence is the three kayas, the source of all victorious ones. My essence is unfabricated dharmakaya. My nature is unfabricated sambhogakaya. My *thugje* energy is directly manifest nirmanakaya. The three kayas do not explain some goal which is realized through effort." Thus he spoke.

"Hey Mahasattva, listen! The three kayas are unified in me, the All-Creator. Absolutely all phenomena, however they manifest, are the three unfabricated (kayas which provide benefit) through essence, nature and *thugje* energy. The three kayas are the just-that-ness of me. Superimposed qualities of 'buddhas' and different defects of 'sentient beings' do not exist other than as the just-that-ness of me and mine.

"(Phenomena) abide as just-that-ness in non-conceptual absolute equality. Nothing exists which is other than this. Thus, buddhas do not invent some definitive *lung* teaching about something other than this state. I, the All-Creating King, the Creator, do not give even the smallest teaching by my state to my state that there is something higher than the just-that-ness of non-conceptual absolute equality." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the nineteenth chapter, about *Effortless Self-Perfection*.

Chapter 20 - Birthplace of Everything

Then the All-Creating King, Pure Perfect Presence, explained that the birthplace of all phenomena is his state.

"Hey (Sattva)vajra, compiler of all teachings, listen! I, the All-Creating King, Pure Perfect Presence, am the source of all phenomena. I am the seed of all phenomena. I am the cause of all phenomena. I am the tree of all phenomena. I am the base of phenomena. I am the root of phenomena.

"Because all phenomena, however they manifest, are unified (in Presence), I am the source.

"Because all phenomena, however they manifest, are born (from Presence), I am the seed.

"Because all phenomena, however they manifest, are manifested (from Presence), I am the cause.

"Because the branches of all phenomena, however they appear, manifest (from Presence), I am the tree trunk.

"Because all phenomena, however they manifest, abide in me, I am the foundation.

"Because all phenomena, however they manifest, are me, I am the root.

"Hey Mahasattvavajra, listen! Explanations about how the three kayas arise from the three aspects of the unfabricated essence of me, all-creating Pure Perfect Presence, are just words. Definitely, the teachers of the three kayas never move away from just-that-ness.

"I, all-creating Pure Perfect Presence, am unborn and beyond object and subject. What is labeled 'unborn dharmakaya' arises from (my essence). Unborn dharmakaya arises from me as just a word. Definitely, 'dharmakaya' - only a label - never moves away from just-that-ness.

"The direct manifestation of the so-called 'nature' of me, all-creating Pure Perfect Presence, is only labeled 'sambhogakaya'. Definitely, 'sambhogakaya' never moves away from just-that-ness.

"I, all-creating Pure Perfect Presence, directly manifest the *thugje* energy of nirmanakaya. What is labeled 'nirmanakaya' is only a word from the unfabricated essence of *thugje* energy. Definitely, 'nirmanakaya' never moves away from just-that-ness.

"Just as the three kayas never move away from the essence of just-that-ness, the teachings taught by the three kayas, the assembled retinues of the three kayas, and also all phenomena never move away (from just-that-ness). When practitioners invent causes and effects about the immovable real condition, they struggle and try to realize. Those who want to produce an effect from a cause deviate away from

(dzogchen, because) causes and effects are creations within me, the All-Creator." Thus he spoke.

"Hey Mahasattva, you listen! The teachers of the three kayas who manifested from me, the buddhas of the three times who manifested from me, and everything, like the retinues, places, times, and so forth, which manifested from me are the Pure Perfect Presence of me. For this reason, Sattvavajra, you should not create concepts about them. Sattvavajra, you should not make judgments about them.

"Primordially, I am Pure Perfect Presence, the All-Creating King. All my creations are Pure Perfect Presence. Because my essence is primordially completely purified, I am 'Pure'. Because I primordially pervade everything, I am 'Perfect'. Because my essence manifests clearly, I am primordial 'Presence'.

"I have an essence like space. In the same way that the phenomena of worldly illusions appear, my primordially existent Pure Perfect Presence manifests the teachers of the three kayas and the buddhas of the three times as my retinues, descendants and disciples. To give advice about unmistakable truth, I teach that Pure Perfect Presence is like space." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twentieth chapter, about how *All Phenomena Manifest from All-Creating Pure Perfect Presence*.

Chapter 21 - Principles of Explanation

Then the All-Creating King, Pure Perfect Presence, spoke these words, that everything manifests from his state because he is the supreme source of all phenomena.

"Hey Mahasattvavajra, you listen! I am the King who creates all phenomena. I am the father and the mother of the teachers of the three kayas. I am the ancestor of all buddhas of the three times. I am the lamp who reveals the retinues, times and places. The teachers of the three kayas manifested from me through the three aspects of the essence of me, the All-Creator. The styles of explanation of those three kayas (are subdivided) into three types (dharmakaya, sambhogakaya and nirmanakaya). Thus, the teachings of these three types of explanation of phenomena are explained by me, the All-Creator.

"Because this essence of me, the All-Creating King, is far superior to all teachers, using five types of explanatory conclusive principles, I explain that the reason is (to create) unmistakable certainty (about Presence).

"Hey Mahasattva. The All-Creating King is Pure Perfect Presence. Pure Perfect Presence is primordial dzogchen. Because dzogchen is beyond cause and effect, the principle of the transcendence of cause and effect is taught. And, because the teachers of the three kayas manifest from the essence of all-creating Pure Perfect Presence, the principles (of their vehicles) are also taught. These two styles of explanation are taught.

"The way to describe all-creating Pure Perfect Presence uses five types of conclusive principles to explain that Pure Perfect Presence transcends cause and effect. Here is the way to explain the three teachers of the three kayas, who are (one of) the five types of Perfections. Dharmakaya explains through empowering energy. Sambhogakaya explains through its own nature. And nirmanakaya explains through word meanings. These three styles of explanations of the teachers of the three kayas are the principles of the three aspects of my essence. I, the All-Creator, transcend cause and effect. Because I transcend cause and effect, I transcend all dimensions of experience. The real condition beyond everything is Pure Perfect Presence. Pure Perfect Presence is the source of everything. Because Presence is the source, it is the origin of confidence.

"Pure Perfect Presence is the root of all phenomena. Because it is the root, the meaning of everything is unified in Presence.

"Pure Perfect Presence is far superior to all (vehicles). Because it is far superior, it can distinguish between the vehicles.

"When Pure Perfect Presence is understood, all is enlightened in the real condition. Thus, this is the intentional principle for those with capacity.

"The essence of Presence is beyond communication in words. But if I did not communicate, the essence of Presence would not be seen. Thus, if I did not communicate 'it cannot be seen; it cannot be pointed out', then many individuals would not recognize their own Presence, and they would engage in struggle and practice. For those reasons, I explain the literal principle of 'beyond communication'.

"Thus, these five conclusive principles are explanations which definitively establish the unmistakable meaning of Pure Perfect Presence, the All-Creating King. Because they establish (the real condition) beyond cause and effect, there is confidence that everything is Pure Perfect Presence. Because (everything) is Pure Perfect Presence, there is primordial confidence. There is confidence that there is nothing to search for in Presence. Because there is primordial confidence beyond searching, one abides in the realm of total bliss beyond struggle. Because the essence of me, the All-Creator, abides in that way, there is no 'enlightenment' other than me, the All-Creator." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-first chapter, about *Principles of Explanation*.

Chapter 22 - Objectless Non-Abiding

Then the All-Creating King, Pure Perfect Presence, communicated this great original *lung* teaching of effortless perfection effort so that (practitioners) can remain in the natural state of Presence.

"Hey Mahasattvavajra, you listen! Hey! Because the dimension beyond action does not abide (in limitation), it is like space. It is non-abiding; it is not a dimension which can be objectified; it cannot be conceived; it is the path of the real condition. Because a conceptual meditation which manifests a dimension with a subtle aspect of intention does not have some more special principle of dharmakaya, self-originated wisdom abides as it is everywhere, beyond concepts. Beyond action, dharmakaya does not abide as an object and is not modified by antidotes.

"Through the phenomena (produced by the twelve) branches (of interdependent origination, Pratyekabuddhas) try to find the dimension of the source. They try to enjoy that (source) through their method (of contemplation), totally beyond concepts. But because the source, the essence, manifests (clearly), dharmakaya is not (found) elsewhere.

"Perfect wisdom self-originates as the ultimate real condition without abiding in (concepts like) 'beyond all directions while subdividing one atom'. Entering this path of total purity in the spacious source of total non-conceptual directness, one realizes the supreme equality.

"Because (Presence) does not change (and enlightenment) never changes, there does not exist a place of attachment. Similarly, there is no dimension to apprehend or condition of presence (to maintain). Desiring to realize directly, (bodhisattvas) continuously meditate (on selflessness) as the cause. The state of equality does not arise in that (person who wants) pleasure and is attached to meditation.

"Because the one kaya pervades all, there do not exist phenomena to add. Because (Presence) never comes to an end, there is no decrease in dharmadhatu.

"There is no higher place of extraordinary experiences than the *rolpa* energy of dharmadhatu. The dimension of the self-originated great things authentically abides everywhere.

"The eye which sees that there is no miraculous object to see transcends all communications and cannot be understood through some (words). Phenomena and non-phenomena are always integrated and identical. Some higher place named 'ultimate phenomenon' cannot even be explained.

"(The goal) is never realized by conceiving illusion and the path of Pure Perfect (Presence). The state of self-originated wisdom also transcends the limitations of words. One's state of primordial enlightenment is directly perceived. Concepts arise about wisdom just like forms (arise from) shadows.

"Non-existence is not (nihilistic) non-existence, (because) the source of non-existence produces (manifestations). Emptiness is not (limited) emptiness, (because it) abides in a dimension of emptiness. (Anuyoga followers) hope to produce (wisdom) from the essence of space, (even though) bliss established beyond action is already obtained. They try to produce wisdom from a dimension which cannot be conceived.

"Establishing a mind attached to following ancient sages, (followers of vehicles) end up at all times with the suffering of great efforts and struggles. Entering their paths, (they do not realize) omniscience.

"Conceptual meditation which produces the concept, 'authentic state of omniscience', is the disease of attachment which desires total bliss. If one does not apply the great medicine which abides in unmoving absolute equality, the motive to travel to higher realms will be governed by emotions.

"The worst disease of those who follow paths where there is no path is the desire to arrive. It is like deer who chases a mirage. There does not exist a dimension to find. Some dimension which has not arisen in the three worlds or depends upon ten levels is an obstacle to Pure Perfect (Presence).

"Instantaneous wisdom beyond all thought is like a precious jewel which manifests from all spiritual friends. Beyond objects and not depending upon a changing situation, its excellent self-nature fulfils all hopes.

"When one analyzes, there is nothing. When one relaxes, the greatest excellent qualities manifest. Not visible as substance, desirable attributes are totally displayed. Beyond self and other, the expert teacher, the treasury of jewels, explains the 'dimension where all is perfected' through selfless compassion.

"(Practitioners) never move from inside (the wisdom), and have no place to find inside. Although they have love for the dimension (of beings), they have no concept of dedication to the dimension. Without the arising (of concepts) and without entry (into equality), selfless compassion primordially abides without the mistake of otherness and without manifesting (newly).

"Those who desire bliss turn their backs on bliss. Since bliss already exists, they search for bliss with bliss. Confused about Pure Perfect (Presence), they follow contrived teachings with thirst for what is primordial. Those with such an object (to find) never experience enlightenment. Enlightenment does not exist; the name 'enlightenment' does not exist. It is a mistake to assign a name to denote enlightenment. Mistaken paths try to find enlightenment elsewhere. What has no form (manifests) all phenomena, but not even the slightest explanation exists.

"The essence of great nectar does not depend upon methods of fixed concepts, like already established (anuyoga), sensuality (mahayoga), transcendence (yogatantra), non-substantiality (madhyamika) and complete renunciation (sravakas and pratyekabuddhas).

"The great (atiyoga) teaching of expansive greatness is the antidote for those lower vehicles. Atiyoga transcends concepts of lower and higher, like emphasizing greatness or establishing equality.

"Discourses, enlightenment, frames of reference and manifestations are like types of magical illusions and paintings. Practitioners with unclear wisdom who escape (samsara) and enter (nirvana) produce (concepts) through the power of these illusions. This highest of all vehicles has an essence (which) rejects (struggle) and accepts (the real condition). Atiyoga is beyond desire and beyond grasping, and does not produce the slightest aspiration (to obtain some goal).

"Just like the great garuda soars in the sky, (Presence) does not emanate and does not re-absorb. (Presence) has no fear of becoming lost and no conceptual fixation.

"Primordially abiding like the ocean, (Presence) manifests various phenomena. Its qualities are boundless like the sky, and have no specific place of assembly.

"The great king of contemplations arises immediately in the Pure Perfect Source. Manifestations like ocean (reflections arise from) the non-conceptual (dimension), as infinite as space. The experiential domain of Samantabhadra is not some phenomenon which is born and transforms.

"The twelve branches of causes and conditions are explained through negations and analyses. Learned practitioners should know precisely that those explanations are just a doorway for confused practitioners. Also, appearances in the six lokas of beings should be understood as the original path. When those who experience sense objects are refreshed with compassion, they practice enlightenment with whatever (vehicle) they enjoy.

"Butchers, prostitutes, the five inexpressible actions, and worldly misdeeds rejected by lower vehicles are totally perfected. From the standpoint of the real condition, nothing exists other than total bliss.

"In addition, because all phenomena are that (real condition), the essence of phenomena is that (Presence). Therefore, if the real condition searched for the real condition, it would be like the sky searching for the sky. Just like fire burning fire, it would be a very difficult job (for the real condition to discover) a real condition which depended upon something other.

"This non-conceptual source is not hidden in the mind streams of all (beings). It abides naturally in all circumstances for practitioners who experience Pure Perfect (Presence) beyond acceptance." Thus he spoke.

From the ten *lung* teachings on *Effortless Perfection*, this concludes the twenty-second chapter, about *Objectless Non-abiding*.

Chapter 23 - *Beyond Struggle and Achievement*

Then the All-Creating King, Pure Perfect Presence, gave this *lung* teaching that there is no object to see.

"Hey Mahasattva, listen! Because these phenomena, however they appear, are your Pure Perfect Presence, there does not exist some object to see. Because (Presence) is non-conceptual, there is absolute equality. (The understanding of) this state of space is assigned the name 'yoga'.

"Do not create concepts about the self-luminosity of what appears to the five sense organs. Abiding in the state of space, (atiyoga) practitioners abide in just-that-ness.

"Whether the meaning is examined with words and syllables or the meaning is not examined with words and syllables, (atiyoga practitioners abide in) the just-that-ness of non-conceptual equality. Thus they abide in the state of space.

"This meaning beyond concepts primordially abides like space." Thus he spoke.

From *Effortless Perfection*, this concludes the twenty-third chapter, which explains *the State of Space Beyond Objects to See*.

Chapter 24 - Beyond Cause and Effect

Then the All-Creating King, Pure Perfect Presence, explained this chapter about the principle of symbols, the *lung* teaching of perfection beyond actions.

"Hey Mahasattva, listen. Here is the explanation of the principle of Presence Itself, Samantabhadra.

"When (the All-Creator) abides in Pure Perfect Presence, he abides in the source of all phenomena. Understanding that, (a person) is the All-Creating King. The All-Creating King is beyond change. Thus, (a person who understands) is beyond change.

"When (the All-Creator) abides in dharmakaya, he abides beyond the concepts of object and subject. The state beyond object and subject never changes.

"When (the All-Creator) abides in sambhogakaya, he enjoys the five sense pleasures and abides in the perfection of desires.

"When (the All-Creator) abides as nirmanakaya manifestations, at the precise time for education with appropriate (methods), he emanates whichever nirmanakaya forms are appropriate for whomever (disciples), and he abides in the perfection of appropriate (methods).

"While (the All-Creator) abides beyond change in the three times, all phenomena are symbols with the characteristic of space. The characteristic of space is just-that-ness. The characteristic of the three kayas is just-that-ness. All (phenomena) are just-that-ness. No phenomenon, however it manifests, ever newly produces the authentic state.

"Earlier travel with searching or practice never (later) arrives. Earlier application never (later) accomplishes. Earlier struggle and effort never (later) realize. All phenomena are the authentic state which never changes (into something else)." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes chapter twenty-four, about the *lung* teaching that *Effortless Perfection is Never Changed by Symbols*.

Chapter 25 - *Phenomena Are Just-That-Ness*

Then the All-Creating King, Pure Perfect Presence, spoke this teaching that sentient beings of the three realms are his Presence, the Teacher of teachers.

"Hey all sentient beings of the three realms! The Pure Perfect Presence of each being concretely displays the teacher. For thousands of eons, beings have not recognized that their Presence is the teacher. So, I, the All-Creating King, directly manifest their Presence as the teacher. Listen to my teaching that your Presence is the teacher. I, the All-Creating King, am Pure Perfect Presence, the cause of everything. From this the nature of Presence manifests as the five elements. The teacher, Pure Perfect Presence, manifests the five (families). 'Kaya' means sambhogakaya - the dimension of perfect pleasure. 'Dharma' explains through the nature (of each element). 'Teacher' displays the essence (of each element).

"The state of those sambhogakaya teachers does not conceive its state in the state. Without creating concepts about some other objective phenomena, the five teachers of Pure Perfect Presence display all phenomena as the real condition, just-that-ness.

"The earth teacher manifests from the wisdom of Pure Perfect Presence. The earth teacher does not use words and syllables to teach, but teaches by using its own essence. Because there is no concept of self and no concept of other, the earth teacher displays the state of non-conceptual equality. Any sentient being of the three realms who understands this state has the same state as all buddhas. That real condition (which practitioners hope to realize) through struggle is already effortlessly self-perfected.

"The wisdom of Pure Perfect Presence manifests as the kaya of the water teacher. The water teacher does not teach using words and syllables, but teaches through its own nature. The water teacher displays the state of non-conceptual equality with no concept of self and no concept of other. Any sentient being of the three realms who understands this state has the same state as all buddhas. Phenomena with which practitioners struggle are already self-perfected.

"This wisdom of Pure Perfect Presence manifests as the kaya of the fire teacher. The fire teacher does not teach using words and syllables, but teaches through its own nature. The fire teacher teaches the state of non-conceptual equality with no concept of self and no concept of other. Any sentient being of the three realms who understands this state has the same state as all buddhas. The real

condition with which (practitioners) struggle is already effortlessly self-perfected.

"This wisdom of Pure Perfect Presence manifests as the kaya of the air teacher. The air teacher does not teach with words and syllables, but teaches through its own nature. The air teacher displays the state of non-conceptual equality beyond dualistic concepts of self and other. Any sentient being of the three realms who understands this state has the same state as all buddhas. Phenomena with which (practitioners) struggle are already effortlessly self-perfected.

"This wisdom of Pure Perfect Presence manifests as the kaya of the space teacher, who does not teach using words and syllables. The space teacher teaches through its own nature, and does not teach the duality of self and other. The space teacher displays the state beyond categories. These directly manifest teachers give teachings through their own individual natures. Through these teachings, understand all phenomena.

"Hey all sentient beings who wander in the three realms! I, the All-Creating King, created all of you. Thus, you are my children and are equal to me. Because you are me and not other than me, I directly manifest to you. My nature as the five teachers are five types of essence, but are one. This one is me, the All-Creator. Have confidence that you are the same one.

"Hey all you sentient beings of the three realms! Since I do not exist, you also do not exist. Because you do not exist, the five teachers never manifested. They never taught the non-conceptual teaching." Thus he spoke.

From the ten *lung* teachings about *Effortless Perfection*, this concludes the twenty-fifth chapter, about how *One's Presence Is Displayed*.

Chapter 26 - *Beyond Actions and Searching*

Then the All-Creating King, Pure Perfect Presence, spoke this proclamation to reveal unborn Pure Perfect Presence through the five great phenomena which are the signs which manifest from Presence.

"Hey Mahasattva, listen. Pure Perfect Presence transcends thoughts and cannot be communicated. Because Presence is the lamp of teachers, its qualities are especially praised. Because Presence is the source of phenomena, it is the youthful state of Manjushri. Presence naturally abides in self-perfected bliss beyond action.

"(Presence is the root of) teachings of all possible paths of liberation, including the ocean-like foundation of behaviors, such as morality, and so forth. (Presence) is the same path (followed by) all sugatas (and their) mother. Other than this (Presence), there is no (path which) produces (Presence). Thus, this (Presence) is the supreme path of liberation.

"Subtle and difficult to understand, the path of all (buddhas) cannot be conceived and transcends thoughts. (The path of Presence) is non-abiding, non-objectifiable and beyond concepts, and transcends all considerations. It cannot be established with words and is not a dimension of forms and colors. There is not the slightest thing to communicate about what is difficult to explain and investigate.

"Sages of the past who entered some path ended up with the disease of a path obsessed with meditation. When sages see that (real condition) on their paths which apply the limitations of words according to the (provisional) *lung* teachings of teachers, they follow the river of concepts like (a deer) chasing a mirage. The authentic path cannot be indicated with words. So it would be an illusion if I tried to explain the authentic state.

"Pure and impure are non-dual, integrated and identical. Beyond classification into different types, wisdom is beyond all considerations as the radiant lamp which is never obstructed in the dimension of ignorance. Naturally unmoving, drowsiness is the supreme contemplation.

"Direct seeing which does not see (anything) is the eye which directly sees. For this reason, it is named 'the eye of omniscience'.

"The spacious source without edge or center is the supreme equality beyond acceptance and rejection. Presence and karmic tendencies are non-dual, integrated and identical. Because subjectively considered phenomenal manifestations appear as one's ornaments, they are neither renounced nor abandoned. It is not necessary to do anything. The method is to enjoy them.

"One who enters into this totally pure path of phenomena incompatible with all (lower vehicles) - phenomena totally rejected (by followers of lower vehicles), the five emotions and the five inexpiable actions - obtains (the power of the) king of equality. (Dzogchen practitioners) do not reject anything, like women, and so forth.

"Establishing logic based upon the history (of application) and twofold benefit, (followers of mahayoga) apply their philosophical system by stabilizing the three (aspects of) contemplation. This is the mistake of 'deviation from the *lung* teaching of effortless (atiyoga)'.

"Spontaneously abiding in the bliss of self-perfection beyond actions, the source of great self-originated wisdom never moves, never changes, and transcends all designations.

"The nectar of what is already accomplished destroys the suffering of struggles. Abide precisely in the already accomplished dimension beyond actions.

"Hey Mahasattva, listen. Because all phenomena are the essence of the total *thigle*, there is nothing to emanate and nothing to re-absorb. Phenomena abide uninterruptedly in the same way, unborn and unceasing.

"This non-conceptual source primordially abides like space beyond the dimension of conceptual speech and thought." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-sixth chapter, about the *Non-Cultivation of Perfection beyond Action*.

Chapter 27 - Naturally Pure Space

Then the All-Creating King, Pure Perfect Presence, gradually explained the total *lung* teaching corresponding to the penetrating upadesha of the state as follows.

"Hey Mahasattva, listen. Because all phenomena come from me, the *lung* teaching explains that all phenomena, however they appear, are primordial pure space.

"Everything outer and inner is primordial dharmadhatu. In this dimension of primordial purity there is no duality of buddhas and sentient beings. So how could there be anything to correct with paths and antidotes?

"Because *tsal* energy movement is beyond practice and desire, the state (explained) previously is self-perfected beyond action. How could non-dual dharmadhatu, where concepts and analyses are totally pure, become conditioned by the behavior of ordinary people with their mistaken concepts?

"There is no duality on the universal path explained above between non-dual bliss and all the behaviors of sentient beings considered by confused (followers) to be mistaken paths. A follower who understands this equality is the lord of all buddhas.

"The mistaken path of eternalists conceives I and mine. Because stupid practitioners are deceived, they enter paths which conceive dharma activities. Because there is never a time of arrival and never a time of understanding, how could they ever discover the real condition by struggling with dharma activities?

"Teachers without authentic knowledge conceive a mistaken path with fallacious teachings and *lung* transmissions, just like the story about monkeys. This is so sad!

"Thus, the teacher who can extract gold from minerals is a precious treasure of authentic teachings who should be bought with infinite valuables." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-seventh chapter, which explains the *lung* teaching about the *Totally Pure Space of Effortless Perfection*.

Chapter 28 - *Unchanging Essence*

Then the All-Creating King, Pure Perfect Presence, spoke about the unchanging essence of the state.

"Hey Mahasattva, listen. My essence is space which never changes. My wisdom is the sky which never changes. My real condition is the essence which never changes. My Presence is the source of phenomena which never changes. Similarly, everything is unchanging.

"The three kaya teachers who manifest from me use cause and effect to assign names to the real condition. Nirmanakaya teachings renounce sense organs and objects. Sentient beings, who possess five phenomenal objects with their secondary conditions, are not taught about the self-originated real condition. They are taught that phenomena are the 'great evil obstacles of lower realms'. Thus, with their bodies, voices and minds they reject evil and apply the ten virtuous actions. Because they accept and reject in the self-originated real condition, they do not recognize self-originated wisdom for many eons.

"Hey Mahasattva, listen. The nirmanakaya retinues which naturally assemble reject the phenomena of the five self-originated wisdoms. (Sravakas and pratyekabuddhas) are taught to reject the five wisdoms and conquer the five enemies. Because they do not understand that the five enemies are self-originated wisdom, they reject their own Presence. Thus, (these paths) are not taught by me.

"Hey Mahasattva, listen. After training with the two aspects - absolute and relative - in the real condition which manifests from their own Presence, (bodhisattvas) say that 'the goal manifests from causes'. Although they apply this training for three eons, their Presence is not changed by discipline and the ten paramitas. Trying to change one's Presence is not taught by me.

"Hey Mahasattva, listen. Empowered by contemplation, (followers of kriyatantra) with the (three) purities clearly visualize the real condition of their Presence like the reflection of the moon in water. Seeing the lord, they make delightful offerings. Depending upon that deity, they realize their hopes and desires, and hope to attain (the ultimate goal). But they do not understand that their own Presence is beyond the reflection of the moon in water. For seven lifetimes, they do not (recognize) self-originated wisdom. Thus, (kriyatantra) is not taught by me.

"Hey Mahasattva, listen. Through contemplation which meditates their own Presence as blessings and miracles and through equality with their jnanasattva friend, (followers of yogatantra) hope that the deity will bestow upon them the desired siddhis. But that real

condition of self-originated (wisdom) is beyond (some new) desired attainment. So for three lifetimes they do not recognize their own Presence beyond action. Thus, (yogatantra) is not taught by me, the All-Creator.

"Hey Mahasattva, listen. Visualizing the self-manifesting real condition as a deity, (followers of mahayoga) use four mudras, the essence mantra, emanation and re-absorption to see the unchanging real condition as the cause. They intend to attain (the goal) through their contemplation of mind. However, that attainment is not taught by me.

"Hey Mahasattva, listen. Because basic space never changes, attempts to change that space are not taught by me.

"The (teachers of the) three kayas who try to control and change dharmadhatu teach contemplation to pursue their specific calm state. However, (lower vehicles only) transmit *lung* teachings which guide (disciples towards the dzogchen path).

"Furthermore, unchanging space does not realize space through its own space state. In the same way, the unchanging real condition does not realize its own (dharma)dhatu state through its own real condition. Likewise, unchanging Presence Itself does not realize Presence through its own Presence.

"Contemplation which tries to change the unchanging state remains in hopes and prayers for eons. Contemplation which depends upon time produces fatigue. The definitive *lung* teaching of me, the All-Creator, does not transmit that." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-eighth chapter, which explains that *Unchanging Dzogchen beyond Action is not Discovered through Effort*.

Chapter 29 - Total Relaxation

Then the All-Creating King, Pure Perfect Presence, communicated that Presence is the natural state.

"Hey Mahasattva, listen. I am the all-creating Pure Perfect Presence. All phenomena are me. All (phenomena) of my essence are the primordial natural state.

"The explanation of my essence is considered to have five aspects: teachers, teachings, retinues, places and times. These five aspects are the natural state of my essence.

"The essence of teachers remains as follows. Dharmakaya remains in the uncorrected natural state, my essence. Dharmakaya remains as the essence of my state. Sambhogakaya remains as the uncorrected nature. Sambhogakaya remains as my essence. Nirmanakaya remains as uncorrected *thugje* energy. Nirmanakaya remains as my essence. (All kayas) remain as self-originated wisdom.

"Where are the places? Those places where (the kayas) abide remain the natural state.

"What are past and future times? The Perfection of time is the time when (the Perfections) of the natural state assemble.

"Hey Mahasattva, listen now. The five aspects of the Perfections do not have any 'precepts' which exist other than remaining in the uncorrected natural state.

"Hey Mahasattva. There does not exist even one phenomenon which is not included in the Perfections.

"Hey! I, remaining in the natural state, am the liberation of everything in the real condition. The teachers are liberated in the uncorrected real condition. The teachings are liberated in the uncorrected real condition. The retinues are liberated in the uncorrected real condition.

"Hey! Because everything is liberated, do not correct your body. Do not meditate a deity. Do not fabricate mantras and spoken words. Do not contemplate. Do not correct mind. If one corrects, one does not integrate in the natural state. If one does not integrate in the natural state, one is not liberated. If one is not liberated, one does not obtain the equality of the real condition.

"Hey Mahasattva, consider this. The All-Creating King, Pure Perfect Presence, remains in the primordially transcendent natural state. Those with views cannot understand how to remain in the natural state.

"When followers of sravakayana and pratyekabuddhayana study and consider (the principle of) primordial relaxation in the natural state of all-creating dzogchen, they say 'poisons are produced'. So then they

renounce or block their own Presence. Thus, they do not know how to relax in the natural state of the (dzogchen) view. For immeasurable eons they abide (on their paths) without knowing how to relax.

"When followers of mahayana sutra study dzogchen, they do not understand (phenomena) as the just-that-ness of their own Presence. They do not know how to relax in the authentic state. They abide (on their paths), traveling and purifying for three eons.

"When followers of sattvayoga (which is more) related (to mahayoga) study (dzogchen), they do not understand that the just-that-ness of all these phenomena which manifest are the just-that-ness of their own Presence. Because they do not know how to relax in the authentic natural state, they abide for seven human lifetimes with the intention to empower (their Presence), using various miracles and factors of enlightenment.

"When followers of mahayoga study (dzogchen), because they have a state of cause and effect, they struggle and practice on the beginningless (path) which is primordial. For two thousand six hundred (years) they do not know how to relax in the authentic natural state. Thus, they abide on their level of three contemplations.

"When followers of anuyoga study (dzogchen), because they assign the names cause and effect to what is primordial, they do not understand how to relax in the precise natural state. Without interruption they try to realize that the cause is pure dharmadhatu and the effect is the pure wisdom mandala. They remain (on the level of struggle) for one human lifetime.

"When followers of atiyoga study (dzogchen), they abide on the level of primordial enlightenment. These (practitioners) realize total bliss beyond action. They realize primordial enlightenment beyond achievement.

"(Some) sentient beings, like gods and humans, have unsuitable capacities. Some (individuals) have residual karma which purified their capacity. Some (individuals) have primordial definitive samaya. So (the knowledge that dzogchen is intended for those with the highest capacity) is the 'intentional principle'.

"Here is the definition of 'atiyoga dzogchen'. 'Ati' is a word. 'A' means to naturally remain in the unborn real condition. 'Ti' means self-perfection beyond effort. 'Yoga' means the very highest yoga - 'total perfection (dzogchen)'.

"Some say that '(dzogchen) has causes and effects'. They do not have understanding of dzogchen. When some say that '(dzogchen) has ultimate and relative', they speak words to exaggerate and denigrate. But they never understand non-duality.

"The understanding of buddhas of the three times does not recognize two (truths), but proclaims the natural state." Thus he spoke.

From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-ninth chapter, which explains *Remaining in the Natural State*.

Part II

Translation of Commentary

Title of Commentary

Ornament of the State of Samantabhadra⁸
Commentary on the
All-Creating King
Pure Perfect Presence
Great Perfection of All Phenomena

This commentary was composed by **Khenpo Zhenphen Öser**.

Volume One of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-0-4) contains the root text and commentary on chapters 1-10.

Chapters 4-53 contain the **Explanation of the Natural State**.

Chapters 4-10 explain that **Phenomena are Primordially Pure**.

Chapter 11-40 explain the **Real Condition beyond Achievement and Elimination**.

The second main topic in the **Explanation of the Natural State** explains that the real condition is beyond achievement and elimination. [448] These thirty chapters (chapters 11-40), about the all-inclusive jewel, have three subdivisions: ten chapters about the definitive state (chapters 11-20, volume 2); ten chapters about the transcendence of cause and effect (chapters 21-29, volume 2; chapter 30, volume 3); and ten chapters about effortless perfection (chapter 31-40, volume 3).

The Definitive State (chapters 11-20)

The first subdivision of the **Real Condition beyond Achievement and Elimination** is the ten chapters about the definitiveness of the real condition.

⁸ Samantabhadra is the personification of the self-perfected manifestation aspect of our primordial state. Samantabhadri is the personification of the pure empty aspect of our primordial state. These two aspects, also named wisdom and space, are non-dual.

Chapter 11 - The Root of All Phenomena

Chapters eleven through twenty explain the definitive real condition. Chapter eleven explains how all phenomena are the definitive state of the All-Creating King. It has two subdivisions: the brief explanation; and the extensive explanation (p43).

The first subdivision briefly explains the root of all phenomena.

(r) Then the All-Creating King, Pure Perfect Presence, spoke about how the root of all phenomena includes (everything).

After the All-Creating King spoke about how all phenomena naturally manifest the five Perfections⁹, **then the All-Creating King, Pure Perfect Presence, spoke** about how all phenomena of the universe of samsara and nirvana were created by (Pure Perfect) Presence, manifest as (Pure Perfect) Presence, and are nothing other than the essence of (Pure Perfect) Presence. But this Presence does not concretely exist as a conceptual phenomenon of object and subject. Because there is nothing outside the context of primordial self-originated total wisdom, he spoke **about how root of all phenomena includes (everything)** in Pure Perfect Presence, *rigpa*. [449]

The second subdivision extensively explains the root of all phenomena. It has three subdivisions: the brief explanation about how everything is included in the state of the All-Creator (p43); the extensive explanation of the essence of the All-Creator (p45); and the summary (p50).

All-Creator

The first subdivision briefly explains how everything is included in the state of the All-Creator.

(r) "Hey Mahasattva, listen! The essence and root of all phenomena is like this. I am the essence of all phenomena. There is no phenomenon other than my essence. The three kaya teachers are my essence. The buddhas of the three times are my essence. Bodhisattvas are my essence. The four types of yoga practitioners are my essence. The three realms - desire realm, form realm and

⁹ Teachers, teachings, retinues, places and times.

formless realm - are the essence of me, the All-Creator. The five great elements are also my essence. The sentient beings of the six lokas are my essence. All manifestations are my essence. All beings are my essence. (Everything) included in the animate and inanimate universe is my essence. Because there is nothing other than my essence, the root of all phenomena is me. There does not exist even one (phenomenon) not included in me."

Hey Mahasattva¹⁰, listen! The original condition, the unchanging essence of all phenomena of samsara, nirvana and the path, and the root from which these phenomena manifest is like this. What is it? I, all-creating Pure Perfect Presence, am the essence of all phenomena. I am the state of the real condition beyond transition and change. There is no atom of some other phenomenon which is other than my transcendent primordially liberated essence as the teacher. Therefore, [450] the three kaya teachers, like dharmakaya and so forth, are my essence.

Similarly, the buddhas of the three times¹¹ are also my essence. Bodhisattvas who train on paths are also my essence. The four types of yoga practitioners¹², like practitioners of sattvayoga¹³ and so forth, are also my essence. The three realms - desire realm, form realm and formless realm - are the essence of me, the All-Creating King. The five great elements¹⁴, like earth and so forth, are also the essence of me, the teacher. The sentient beings of the six lokas¹⁵ of beings are also my essence. All manifestations, like the world as the container of external manifestations, like mountains, continents and so forth, are also my essence. [451] All beings, as the animate contents which depend upon this inanimate container, are also my essence.

To summarize, everything included in both the outer inanimate container and its inner animate contents is the essence of me, the Pure Perfect Presence, the teacher. For this reason, there does not exist any phenomenon which is other than this ineffable primordially empty Pure Perfect Presence, *rigpa*, the essence of me, the All-Creator. Thus, the root of all phenomena is me, the All-Creator. There does not exist even one phenomenon which is not included in and does not manifest

¹⁰ Mahasattva and Sattvavajra are the names of the primordial student who receives dzogchen teaching. He is described in detail in the commentary to chapter one.

¹¹ Buddhas of past, present and future.

¹² Sattvayoga, mahayoga, anuyoga and atiyoga.

¹³ Sattvayoga is a general term for yogatantra, upayatantra and kriyatantra.

¹⁴ Earth, water, fire, air and space.

¹⁵ Gods, demi-gods, humans, animals, pretas and denizens of hell.

from the *tsal* energy¹⁶ of **me**. Concerning this brief explanation, the *Rinchen Pungpa* says:

The elements - earth, water, fire and air - are the just-that-ness¹⁷ of the total state. The manifestations of the six lokas of beings, the cause of pure wisdom, and everything of the outer inanimate and inner animate universe [452] initially manifest from space which has no cause, and finally everything dissolves back into space which has no cause.

Essence of the All-Creator

The second subdivision extensively explains the essence of the All-Creator. It has three subdivisions: the explanation that teachers, times and the real condition are the state of the All-Creator (p45); the explanation that practitioners, the three realms and six lokas are the state of the All-Creator (p47); and the explanation that the three kayas, buddhas of the three times and bodhisattvas are the state of the All-Creator (p49).

Teachers, Times, Real Condition

The first subdivision explains that teachers, times and the real condition are the state of the All-Creator.

(r) "The essence has three aspects: unborn (dharmakaya), born miracles (of sambhogakaya), and *thugje* energy (of nirmanakaya). These aspects are the essence of the three teachers. The three times - past, present and future – abide all together as my state (and are nothing other) than my essence. Because all buddhas abide together in my state, these (three times) are my essence. Because my state is beyond object and subject, it is Pure. Because my state pervades everything like the sky, (it is Perfect). Because my state is the active source of all phenomena, Pure Perfect Presence is my essence."

¹⁶ The all-pervasive *thugje* energy of primordial enlightenment has three aspects: *tsal* energy, *rolpa* energy and *dang* energy. *Tsal* energy is public shared objective energy, like that of nirmanakaya. *Rolpa* energy is private unshared subjective energy, like that of sambhogakaya. *Dang* energy is raw dharmakaya energy beyond object and subject. In general, dzogchen *semde* texts use these various terms without such specific definitions. Often the word *gyen* (*rgyan*) is used interchangeably with energy.

¹⁷ Tibetan *de bzhin nyid*, just-that-ness, is explained in chapter 15.

In this regard, first, how are the three kaya teachers¹⁸ the essence of Pure Perfect Presence? Dharmakaya, which is the empty aspect of the essence of all-creating Pure Perfect Presence, is the primordially **unborn** nature of unconditioned wisdom, primordial purity beyond concepts. **And** sambhogakaya is dharmakaya's manifestation aspect of the self-originated wisdom of clear light. Sambhogakaya manifests self-originated **miracles** of unceasing *rolpa* energy which **are born** from eternally stable (dharmakaya) beyond transition and change. **And** [453] *tsal* energy manifestations are **the essence of the *thugje* energy** of nirmanakaya. **These three aspects** of unceasing effortless spontaneous *rolpa* energy **are the essence of the three teachers** of the three kayas. Similarly, **the three times** - the **past** from before, the **present** in the middle, **and** the **future** later - are nothing other **than my essence and abide together** in the absolute equality of the four times¹⁹. **My state** - the All-Creating King, the teacher - abides in the dimension of the total spaciousness of Samantabhadra, primordially beyond the transitions and changes of the three times. The *Rinchen Pungpa* says:

I always abide in the three times. I always abide as the wisdom dimension of all buddhas, the stainless self-originated clear light, and the oneness of the three times.

In agreement with this quotation, **all buddhas** who manifest in the three times also **abide together in the** total equality of the fourth time of Pure Perfect Presence, the source. **For this reason,**[454] **these three times are the essence of me**, all-creating Pure Perfect Presence. **Because my state** self-arises as the total primordial dimension **beyond object and subject, it is Pure. Because my state** is perfected in the dimension of *rigpa* and equally **pervades everything** of samsara and nirvana **like the sky, it is Perfect. Because my state is the source of all phenomena** of the universe which arise as the self-originated unceasing *tsal* energy of totally pure basic space, **Pure Perfect Presence**, the real condition of all phenomena, **is the essence of me**, the All-Creator. Thus he spoke.

¹⁸ Dharmakaya, sambhogakaya and nirmanakaya have their own specific teachers, teachings, retinues, places and times, all of which are specifically explained throughout the chapters of our text.

¹⁹ Past, present, future and the fourth time, beyond time.

Practitioners, Three Realms, Six Lokas

The second subdivision explains that practitioners, the three realms and the six lokas are the state of the All-Creator.

(r) **"I, the All-Creator, abide as the unique (*thigle*). My essence is the natural state of just-that-ness. The attainments of the four types (of yogas) are attained in the one natural state. Thus, (the yogas) are my essence. The three (realms) of me, the All-Creator, are body, voice and mind. Whatever manifests (as these realms) manifests from my essence. Whatever is unified is unified in those (three gates) of my essence. Whatever exists exists as my essence. For this reason, the three realms are my essence."**

Furthermore, **I, the All-Creator, abide as the self-originated uncompounded ineffable unique *thigle*²⁰ which does not depend upon any causes or conditions. [455] My essence is the natural state of just-that-ness which is the real condition of all-pervading vajra space. The four types (of yogas), like sattvayoga and so forth, are based upon how the four subdivisions thoroughly attain understanding of the wisdom of their *rigpa*. But ultimately they are not different attainments in the one natural state of all-creating Pure Perfect Presence. Thus, the four yogas are the essence of me, the All-Creator.**

There exists nothing **other than the three** realms of me, the All-Creator. The three realms are the desire realm of the apparent **body**, the form realm of the semi-apparent **voice**, and the formless realm of the invisible **mind of me, the All-Creator**. From the beginning, **whatever manifests of these three realms manifests from my essence. Whatever unifies unifies in those three gates²¹ of my essence. [456] Whatever exists exists as the three aspects - emptiness, clarity and *thugje* energy - of my essence. For this reason, all three realms are my essence.** The *Bangdzö Trul De* says:

The real condition of Pure Perfect Presence is unborn emptiness which never is born. That is the formless realm. The visual forms of born miracles manifest the form realm. The embodiment of the compassion of sense forms is the desire realm.

²⁰ *Thigle* means a luminous circle or sphere which symbolizes pure potency beyond limitations.

²¹ Body, voice and mind.

(r) **"The essence of me, the All-Creator, is the five types (of elements) which manifest the five aspects of my nature. The five manifestations - space, air, water, earth and fire - are the essence of me, the All-Creator. (The elements) are the five aspects of wisdom, which self-originate through the *thugje* energy of me, the All-Creator. The manifestations of sentient beings of the six families of beings are the essence of me, the All-Creator. Nothing encompassed by the animate and inanimate universe is other than the essence of me, the All-Creating King. Because all things were created by me and manifested from me, there does not exist even one phenomenon which is not included in me."**

Similarly, the essence of me, the All-Creator, is the five types of great elements which manifest as the unceasing self-radiance of empty luminosity. The elements directly **manifest** the self-radiance of **the five aspects of wisdom, my nature**. The *Ngama* says:

The five self-originated wisdoms²² are symbols of the Mind of the secret mandala. [457] The five characteristics (of the mandala) - fire, water, earth, air (and space) - are the self-originated real condition.

Thus, the essence of **space** is to make space for manifestations. The characteristics of **air** are lightness and movement. The essence of **water** is wetness and gathering. The characteristics of **earth** are solidity and support. The characteristics of **fire** are maturation and heat. These **five manifestations** are direct manifestations of **the essence of me, the All-Creator**. The elements are the five aspects of uncompounded wisdom, which self-originate through the *thugje* energy of the unceasing *tsal* energy of the *rigpa* of me, the All-Creator. When this is not recognized, there is the totality of **manifestations of sentient beings of the six families of beings**²³. In fact, (these manifestations) are the unceasing *rolpa* energy of miracles born from the primordially unborn **essence of me, the All-Creator**. To summarize, **all** these phenomena which are **encompassed by the animate and inanimate universe are not something other than the essence of me, the All-Creating King**. All phenomena arise spontaneously from the *tsal* energy of the Pure Perfect Presence of *rigpa*, without any other creator of causes and conditions. **All things were created by me, the All-Creator, and are**

²² Mirror-like wisdom, equality wisdom, discriminating wisdom, all-accomplishing wisdom and dharmadhatu wisdom.

²³ Gods, demi-gods, humans, animals, pretas and denizens of hell.

appearances which **manifested from me**. For this reason, there does **not exist even one phenomenon which is not included in me**, the source of self-originated wisdom. [458] The *Dochu* says:

The dimensions and wisdoms of buddhas, the bodies and karmic tendencies of sentient beings, and all phenomena of the animate and inanimate universe are included in space and Pure Perfect Presence.

Kayas, Buddhas, Bodhisattvas

The third subdivision explains that the three kayas, buddhas of the three times and bodhisattvas are the state of the All-Creator.

(r) **"The three kaya teachers, who manifested from me, display the three aspects of the essence of me, the All-Creator. The three aspects of the buddhas of the three times - past, present and future - are together, and abide in the essence of the All-Creator, beyond earlier and later. Bodhisattvas, beyond object and subject, are the activity of the courageous Presence of the essence of me, the All-Creator. The four types of practitioners, who remain in the natural state, remain in the natural state of me, the All-Creator."**

The three kaya teachers, who manifested from me, Pure Perfect Presence, the Teacher, **are not other than the three aspects of the self-perfected essence of me**, the all-creating Pure Perfect Presence. For this reason, the three kaya **teachers** are the state of self-originated wisdom. [459] The *Bangdzö Trul De* says:

Dharmakaya abides naturally, without movement. Sambhogakaya is clarity beyond concepts. The *thugje* energy of nirmanakaya is able to govern and transform presence everywhere.

The fourth time unifies the **three different aspects of the three times**: earlier **past** time, intermediate **present** time and later **future** time. All **buddhas are together in** this indivisible dimension of knowledge, the space of the real condition of the fourth time. **Buddhas abide in the essence of the All-Creating King without** distinguishing a difference between **earlier and later** time. All **bodhisattvas**, who abide on a level **beyond** any perception based upon some network of concepts of **object and subject**, are nothing other than **the activity of the courageous** and

fearless **Presence** which directly realizes the real condition of the **essence of me, the All-Creator**, beyond elimination or addition. [460] **The four types of practitioners**, like sattvayogins and so forth, actually remain in the natural state of the real condition as it is. Because all these practitioners remain in the natural state, the dimension of Pure Perfect Presence, the essence of **me, the All-Creator**, they are unified in the All-Creating state. The *Namkhai Thatang Nyampa* says:

All buddhas, their spiritual heirs and everything are Pure Perfect Presence, the root. When the unfabricated state of *rigpa* is understood, (everything) abides in the light of self-luminous wisdom.

Summary

The third subdivision explains the summary.

(r) **"Not only were all (phenomena) created by the All-Creating King, (but) all (phenomena) are unified in the state of the All-Creating King." Thus he spoke.**

Thus, to summarize, **not only were all phenomena** of samsara and nirvana **created by the All-Creating King, (but) all phenomena**, however they manifest, abide and **are unified in** the principle of self-perfected dzogchen, **the state of the All-Creating King**, the self-originated wisdom of Presence-Itself. **Thus he spoke.** [461] The *Rinpoche Gyepai Gyü* says:

Everything is an appearance which manifests from Pure Perfect Presence. Nothing other than that exists.

(r) **From the *All-Creating King of Pure Perfect Presence*, this concludes the eleventh chapter, about how *All Phenomena are Exclusively Unified in the Pure Perfect Presence, All-Creating King, the Root of All Phenomena.***

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the eleventh chapter, about how *All Phenomena are Exclusively Unified in the Pure Perfect Presence, All-Creating King, the Root of All Phenomena.***

Chapter 12 - *Presence Is the Root of All*

Chapters eleven through twenty explain the definitive real condition. Chapter twelve explains how the All-Creating King, Presence Itself, is the root of all tantras²⁴ and *lung*²⁵ instructions. It has two subdivisions: the brief explanation; and the extensive explanation (p51).

Root of All

The first subdivision briefly explains how Presence Itself is the root of all.

(r) Then, I, the All-Creating King, Pure Perfect Presence, taught this conclusion about the source of all phenomena."

Then, after explaining that all phenomena are unified in Pure Perfect Presence, the root of total self-originated wisdom, **I, the All-Creating King, Pure Perfect Presence, taught this conclusion about the source of all phenomena.** The source displays everything encompassed by samsara and nirvana - both its origin and its manifestation - as the essence of the All-Creating state. [462]

The second subdivision extensively explains how Presence Itself is the root of all. It has three subdivisions: the general explanation that the source of all is the All-Creating state (p51); the extensive explanation of the essence of the All-Creating state (p52); and the summary, that everything is unified in the All-Creating state (p58).

Source of All

The first subdivision explains that the source of all is the All-Creating state.

(r) "Hey Mahasattva! I am the *lung* source of all. You should understand that all phenomena, however they appear, manifest from me everywhere. You should explain all phenomena in the same way that you heard about this great universal source of phenomena."

²⁴ Tantras refers to the texts of secret teachings, which are transmitted by masters to help us discover the continuity of our primordial condition.

²⁵ *Lungs* here means texts which are extracts from, or summaries of, the most important points in tantras. In general, the term refers to any scriptures and the permission to study them.

Hey Mahasattva! I, the All-Creator, am the *lung* source which establishes the essence of all phenomena. Thus, you should understand that all phenomena, however they appear, manifest from me, the All-Creating Teacher, in times and forms everywhere. You, Sattvavajra, understood and realized when you heard about this principle of the great universal source which establishes everything and is the birthplace of all phenomena encompassed by samsara and nirvana. You should explain all phenomena to other disciples in the same way. [463]

Essence of State

The second subdivision extensively explains the essence of the All-Creating state. It has seven subdivisions: the explanation that Presence is the king of all *lung* transmissions (p52); the explanation that Presence is the root of all upadeshas (p53); the explanation that Presence is the universal commentary on all sutras and tantras (p53); the declaration that Presence is the highest of all teachings (p54); the proclamation that Presence is the quintessence of all vehicles (p55); the spreading manifestations of total wisdom (p56); and the dissolution of the net of concepts and emotions (p57).

Total Lung

The first subdivision explains that Presence is the king of all *lung* transmissions.

(r) "I, Pure Perfect Presence, the All-Creating King, am myself the king of all great *lung* transmissions. Thus, the three teachers manifest from me, the first (buddha). '*Lung* transmission' is a name for the instructions of the teachers."

All phenomena are primordially the essence of the one total non-dual wisdom. Wisdom does not depend upon the struggles and practices, like renunciation, blocking, purification, traveling, and so forth, of the systems of lower vehicles²⁶. I teach the direct method in which negation, affirmation, rejection or acceptance are not necessary in any way. **I, Pure Perfect Presence, the All-Creating King, am myself the King of all proclamations of great *lung* transmissions by the victorious ones of**

²⁶ The lower vehicles are the worldly vehicles of gods and men, sravakas, pratyekabuddhas, bodhisattvas, kriyatantra, upayatantra, yogatantra, mahayoga and anuyoga.

the three kayas. [464] Thus, **the three kaya teachers**, who depend upon this definitive *lung* transmission of all-creating Pure Perfect Presence, **manifest from me, the first buddha**, the primordial lord, Samantabhadra. What is '*lung* transmission'? '*Lung* transmission' is a **name for the instructions** which are communicated by **the three kaya teachers**. I am the source from which all these instructions manifest. Understand that I, the All-Creator, am like the king who teaches, from among all these instructions, the knowledge of effortless primordial enlightenment.

Root of Upadeshas

The second subdivision explains that Presence is the root of all upadeshas. [465]

(r) "I am the root of all upadeshas. Thus, I, the All-Creator, have never taught to buddhas of the three times or to sentient beings of the three realms about some real condition other than this Presence Itself."

Similarly, **the root of all upadeshas²⁷** and the conclusive topic of the teachings **is me**, Pure Perfect Presence, the totally self-perfected three kayas, the authentic condition of all phenomena. **Thus, I, the All-Creator, have never taught to buddhas of the three times or to sentient beings of the three realms about some real condition other than this** authentic condition of unborn **Presence Itself**, non-conceptual self-originated wisdom, the self-originated state of Samantabhadra.

Universal Commentary

The third subdivision explains that Presence is the universal commentary on all sutras²⁸ and tantras.

(r) "I am the universal commentary on all tantras and sutras. The teachers who teach tantras and sutras are manifestations of the essence of me, the All-Creator. I am the commentary about both teachers and teachings."

²⁷ Upadeshas here means secret practical teachings from the experiences of masters which are transmitted to their students. In general the term refers to secret oral instructions.

²⁸ Sutras are oral teachings taught by the historical Buddha Shakyamuni which were later written down by his disciples.

The great **universal commentary**, which establishes the ultimate meaning of **all tantras** of the guhyamantra²⁹ (vehicles) **and** the vast and deep **sutras**, is this state of the All-Creating King. **The three kaya teachers, who teach** the vehicles of the outer and inner series of **tantras** **and** the **sutras** of the vehicles of characteristics³⁰, **are** direct **manifestations of the essence of me, the All-Creator**. Therefore **I am** the **universal commentary about both teachers and** sacred dharma **teachings**. Because all those teachings manifest from the unceasing *tsal* energy of all-creating Pure Perfect Presence, Presence is the birthplace of everything. The ultimate meaning of those sutras and tantras is the All-Creating state. Thus, [466] the *Bangdzö* says:

Because I am definitely the birthplace of all pitakas and all tantras, I am truly the universal commentary about everything.

Highest Teaching

The fourth subdivision declares that Presence is the highest of all teachings.

(r) **"I, Pure Perfect Presence, the All-Creating King, am the pinnacle of all teachings. There are one hundred thousand specific teachings, like tantras, vinaya, sutra, abhidharma, secret development and completion stages, and so forth, which are taught by the three kaya teachers who manifest from me. All these teachings involving struggle and achievement (say that it is necessary to) travel to me, who transcends struggle and achievement. Those (vehicles involved with) struggle and achievement cannot see me, (who am) beyond (struggle and achievement). Thus, I am the pinnacle of all teachings."**

I, Pure Perfect Presence, the All-Creating King, am also the pinnacle of all sacred dharma teachings, without exception. How is that so? Various teachings are taught by the three kaya teachers who manifest from me, the All-Creator. There are one hundred thousand specific teachings, like the great tantras of mantrayana³¹ and the three

²⁹ Guhyamantra (secret mantra) is a general name for vajrayana vehicles.

³⁰ Sravakayana, pratyekabuddhayana and bodhisattvayana.

³¹ Various names for mantrayana include: mantrayana (vehicle of mantras), tantrayana (vehicle of tantras), vajrayana (vajra vehicle) and guhyamantrayana (vehicle of secret mantras).

(pitakas): vinaya³², sutra and abhidharma³³. The profound ultimate meaning of those teachings is the unsurpassably **secret** teachings which explain the conceptual **development** stage and the non-conceptual **completion** stage, **and so forth**. To summarize, **all these teachings involving struggle and achievement** say that it is necessary to **travel** to the level of **me**, the total primordially infinite non-conceptual state, **which transcends struggle and achievement**. [467] For example, just like a person cannot see the peak of a mountain from a low valley, **those** vehicles involving **struggle and achievement cannot see my state**, all-creating Pure Perfect Presence. My essence is the all-pervading *thugje* energy of empty luminosity, **beyond** all struggle and achievement. **Thus, I am the pinnacle of all teachings**. The *Bangdzö* says:

Because I am superior to all vehicles of cause and effect [468], I am truly the pinnacle of vehicles.

The Great Omniscient One³⁴ says:

The highest of all vehicles are the vehicles of the guhyamantra. And dzogchen, the highest of those vehicles, is the pinnacle of vehicles.

Quintessence of Vehicles

The fifth subdivision proclaims that Presence is the quintessence of all vehicles.

(r) "I, Pure Perfect Presence, the All-Creating King, am the quintessence of all vehicles. The three vehicles which abide (as the paths) of the three teachers are nothing other than the unique vehicle which abides definitively. The unique (vehicle) is the level of Pure Perfect Presence, which is the unique (vehicle traveled by) all. Presence is the quintessence of all vehicles."

³² Hinayana vinaya includes the following teachings: declarations, narratives, parables, and succession of former lives. Mahayana vinaya includes the following teachings: general discourses, songs, prophecies, poetic pronouncements, aphorisms, declarations, narratives, parables, and succession of former lives.

³³ Written by followers of Buddha Shakyamuni's teachings, abhidharma scriptures explain psychology, philosophy, metaphysics and wisdom.

³⁴ Longchenpa (1308-1363).

I, Pure Perfect Presence, the All-Creating King, am also like the refined essence or **the quintessence of all vehicles** of cause and effect. All **three vehicles which abide** as the support of the dharma paths of **the three teachers**, like the (sutra) vehicles, which guide (practitioners away from) the origin (of suffering), the (outer tantric) vehicles of Vedic asceticism³⁵, and the (inner tantric) vehicles of transformation of both mahayoga and anuyoga, **are nothing other than the unique vehicle which abides definitively** in the ultimate non-dual wisdom of the profound luminous essential meaning. That **unique definitive vehicle is the level of Pure Perfect Presence, which is the unique vehicle exclusively traveled by all victorious ones**. For this reason, **Presence is the total path followed by any means by all buddhas of the three times**. Thus, it is **the quintessence of all vehicles**. [469] The *Bangdzö* says:

Because it is the path of all buddhas of the three times, it is truly the total path of complete purity.

Total Wisdom

The sixth subdivision explains the spreading manifestations of total wisdom.

(r) **"Hey! While I dissolve the darkness of ignorance, I spread the lights of total wisdom. Specifically, how is this explained? (Beings) do not recognize that all phenomena, however they appear, are the just-that-ness of Pure Perfect (Presence). But all phenomena, however they appear in the dense darkness of concepts and ignorance, were created by all-creating Pure Perfect Presence. Thus, after beings have understood that phenomena are the Pure Perfect Presence of the All-Creator, the darkness of specific concepts about all phenomena, however they appear, dissolves; and the lights of self-originated total wisdom spread. Thus, I am said to dissolve the darkness of ignorance while spreading light."**

• **Hey! I, all-creating Pure Perfect Presence, pervade all the dimensions of space. I purify all difficult-to-purify dense clouds of the darkness of ignorance. These clouds include the primary causes for all the infinite beings and the secondary conditions of concepts. While**

³⁵ The four branches of ancient Indian Vedic scriptures are: poetry, revelations, offerings and almighty protector. Ascetic behavior emphasizes ritual cleanliness, offerings and dictary restrictions.

purifying ignorance, **I spread** without limits **the lights** of the **total** clear light of omniscient **wisdom**. [470] **Specifically, how is this** purification of the darkness of ignorance and the spreading of the lights of wisdom **explained?** Sentient beings do **not recognize that all phenomena** of the animate and inanimate universe, **however they appear, are** the unceasing *tsal* energy manifestations of **the just-that-ness** of the total emptiness of the real condition of **Pure Perfect Presence**, *rigpa*. Phenomena are not something other than Presence. **In the dense darkness of dualistic concepts and ignorance**, beings are attached to and obsessed with the individual characteristics of phenomena. Thus, beings are always afflicted with the suffering of the three realms of samsara.

But **all phenomena, however they appear, were created by the all-creating Pure Perfect Presence**. All phenomena arise as aspects of the outer clarity of ground-manifestation. These phenomena are the *tsal* energy of the unceasing *dang* energy of the total basic space of the primordial clear light. From the very moment when all phenomena arise as the *tsal* energy appearance of the **Pure Perfect Presence of the All-Creator**, [471] each phenomenon is primordially liberated in the space of unborn dharmadhatu³⁶ whose essence is totally beyond base and root. **When beings have understood** and know this principle, that dualistic **darkness of specific concepts**, like self and other, object and subject, and so forth, **about all phenomena, however they manifest, dissolves**. **And the space-like lights** beyond transition and change **spread** the perfect ground of the **total** clear light of self-perfected non-conceptual **self-originated wisdom**. **Thus, I am said to dissolve** or purify all **darkness of ignorance** in total transparent openness beyond obstacles, **while increasing and spreading the light** of self-originated wisdom. [472]

Network Annihilator

The seventh subdivision explains the dissolution of the net of concepts and emotions.

(r) **"Hey Mahasattva! While I rip up the net of concepts, I sever the garland of emotions. Concerning all these phenomena, however they appear, some followers of vehicles of cause and effect see poisons and conceive (things) to be renounced. Some (bodhisattvas) see a dimension where mind is attached, so they conceive non-**

³⁶ Dharmadhatu is the ultimately real empty dimension of all phenomena of samsara and nirvana.

attachment (based upon) the two truths. Some (followers of outer tantra) see a dimension of activities for purification; so they conceive lord and servant; they use the three purities, empowerment and miracles. Some (followers of mahayoga and anuyoga are obscured, even though all phenomena) are the essence of the self-purity; so they formulate concepts which claim realization through the four aspects of approach and achievement. For all (those followers), I, all-creating Pure Perfect Presence, while ripping up concepts that something exists other than Presence Itself, sever the garland of emotions which distinguish differences." Thus he spoke.

Hey Mahasattva! While I, all-creating Pure Perfect Presence, rip up the whole net of concepts, like the obsessions of the mind streams of beings with acceptance, rejection, struggle, achievement and so forth, I totally sever the whole garland of the passionate obsessions of the five poisonous emotions. What is the method? Because followers of vehicles of cause and effect think that all these phenomena of the outer and inner universe, however they appear, are other than their own Presence, they engage in various types of negation, affirmation, acceptance and rejection.

Some families of sravakas and pratyekabuddhas with lesser intelligence see poisons, like sense pleasures, emotions and so forth, which hinder the life of liberation. Then they conceive and remain attached to things which are to be renounced or blocked through antidotes. [473]

Some followers of the vehicle of bodhisattvas see a dimension where mind is attached and obsessed. So, in order to reverse that, they abide on paths which analyze and conceive the method of non-attachment to anything. They establish the principle of two truths, whose essence is the relative truth of illusion and the ultimate truth of emptiness.

Some followers of the vehicles of the three types - kriyatantra, (upayatantra), and yogatantra - see a dimension of activities for the complete purification of the dirt of object and subject. So they conceive and meditate with a system where the deity and oneself are like friends or relatives or like lord and servant. They use methods like the three purities³⁷ and empowerment of oneself, one's place and all utensils, and miracles - the four miracles³⁸, and so forth. [474]

³⁷ The three purities are god and mandala, ingredients and utensils, and mantra and contemplation.

³⁸ The four miracles are contemplation, blessing, empowerment, and offering.

Some followers of mahayoga and anuyoga are obscured by the dirt of object and subject, **even though all phenomena are the essence of total self-purity**. So, to actualize the purity by eliminating that obscuration, **they formulate concepts which claim realization through the four aspects of approach and achievement**³⁹.

Thus, for **all** those (followers of) the eight lower vehicles involved in a net of concepts, **I, all-creating Pure Perfect Presence**, teach that the whole universe of samsara and nirvana is primordial enlightenment. Enlightenment is the unique equality of the *tsal* energy manifestations of self-originated wisdom. In that way, **I rip up all nets of concepts that something exists other than the wisdom of one's rigpa, Presence Itself**. While pointing out the total wisdom of empty *rigpa*, [475] **I sever all garlands of emotions which are inclined to distinguish differences**, like a separate ego in the dimension of manifestations. **Thus he spoke**. To summarize, the *Dochu* says:

There does not exist anything to renounce, block, purify or travel. There is nothing to dualistically accept or reject. There is nothing to view, meditate, search for or achieve. There is nothing to fabricate with a path and antidotes. Here is my teaching about the all-beautiful essence of Pure (Perfect) Presence. It is the total transmission of Pure Perfect Presence. It is the universal commentary on tantras and sutras. It is the root of all upadeshas. It is the source of all scriptures. It is the pinnacle of all teachings. It is the quintessence of all vehicles. It removes the darkness of ignorance. It removes the nets of concepts. [476] It severs the garlands of emotions.

Summary - Unification in the State

The third subdivision explains the summary, that everything is unified in the All-Creating state.

(r) **"Hey Mahasattva! I am all-creating Pure Perfect Presence. You should understand my essence. You should teach that all phenomena, however they appear, are not other than me. When you explain this *lung* transmission of me, all retinues assembled around you will understand the essence of me, the All-Creator. Then all retinues will be my essence. When all are my essence, everywhere, however any phenomenon appears, (sravakas and pratyekabuddhas)**

³⁹ Approach, close approach, achievement and great achievement.

will not renounce and block; (bodhisattvas who see) two truths will not purify; (followers of outer tantras) will not accept and reject, using ritual purification, three purities, and empowerments; (followers of inner tantras) will not struggle and achieve, using contemplation to visualize mind (as a mandala). Because all is already created in me, the All-Creator, all is absolute equality in me, the All-Creator. It is not necessary for me, who abides in absolute equality, to achieve absolute equality. I have always taught that it is not necessary to achieve absolute equality." Thus he spoke.

Hey Mahasattva! I am all-creating Pure Perfect Presence, the authentic condition of all phenomena, the essence beyond action and effort. For this reason, **you, Sattvavajra, should correctly understand** that **my essence** is the natural state of dharmadhatu, totally beyond concepts, the inexpressible uncompounded authentic condition.

You should teach that all these phenomena encompassed by samsara, nirvana and the path, **however they appear, are** the transcendent total equality of the essence of Pure Perfect Presence, dharmadhatu which is **not other than me**. **When you, Sattvavajra, explain** to assembled retinues **this *lung* transmission of my definitive state,** the essence beyond struggle and achievement, **all confident retinues assembled around you will correctly understand the essence of me, the All-Creator,** the real condition beyond struggle and achievement. **Then all assembled retinues will be indivisible from my essence,** the Teacher. [477]

Thus, **when all are** the self-originated total wisdom of **the essence of me, the All-Creator, everywhere, however any phenomenon appears,** beings, like sravakas and pratyekabuddhas, who see phenomena as the nature of suffering and its cause, **will not renounce and block;** bodhisattvas, who see **two truths, will not purify** the real condition; followers of outer tantras **will not accept and reject,** using **ritual purification** to please deities, **three purities, empowerment,** and so forth; followers of the two lower inner tantras **will not struggle and achieve, using contemplation to visualize** all concepts of **mind** as the mandala of the deity. In this way they will abide on the level of total bliss beyond struggle. [478]

When this essence of the All-Creating King is understood, it is not necessary to struggle and achieve. What is the reason why? **All phenomena are already created in** total effortless primordial liberation, the essence of **me, the All-Creator**. All phenomena of samsara and nirvana, are **me, the All-Creator,** and manifest in the total primordial dimension of the real condition. All phenomena dissolve in the all-

pervading state beyond solidified deviations and obstacles. Primordial purity is not like some nihilistic void. The original condition of the indivisibility of primordial purity and self-perfection is transcendent primordial liberation beyond concepts. Because this essence of the **absolute equality** of primordial liberation is already established, **it is not necessary that I**, who primordially abide in the essence of **absolute equality**, **achieve absolute equality** by now depending upon rejection, acceptance, action and struggle. [479] The Omniscient Guru⁴⁰ says:

Because everything is already liberated in primordial space, it is not necessary to now newly liberate anything with effort. Because it is meaningless to apply effort to primordial space, do not try to struggle and achieve what cannot possible be done.

Accordingly, **I**, Samantabhadra, the All-Creator, the dharmakaya teacher, **have always taught that it is not necessary to achieve** newly now some dharmakaya knowledge of **absolute equality** through struggle and practice. **Thus he spoke.**

(r) **From the *All-Creating King of Pure Perfect Presence*, this concludes the twelfth chapter, which explains *The Source of Definitive Lung Transmission*.**

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twelfth chapter, which explains *The Source of Definitive Lung Transmission*.**

⁴⁰ Longchenpa (1308-1363).

Chapter 13 - *Principle of Presence*

Chapters eleven through twenty explain the definitive real condition. Chapter thirteen definitively explains that Presence Itself is the All-Creator. It has two subdivisions: [480] the brief explanation; and the extensive explanation (p62).

The first subdivision briefly explains that Presence Itself is the All-Creator.

(r) Then the All-Creating King, Pure Perfect Presence, being the king of all *lung* teachings, taught this principle which communicates the universal *lung* transmission of all teachings.

After he explained that the All-Creating King, Presence Itself, is the root of all tantras and *lung* teachings, **then the All-Creating King, Pure Perfect Presence, himself being the king of all *lung* teachings of the victorious ones of the three kayas, taught this principle which precisely communicates** how this vehicle of all-creating Pure Perfect Presence is **the total universal *lung* transmission of all teachings** of the lower and higher vehicles.

All-Creator

The second subdivision extensively explains that Presence Itself is the All-Creator. It has four subdivisions: the explanation of the five types of explanation (p62); the proper order of communication (p63); the explanation of the purposes (p64); and the presentation of the definitions (p71).

Five Types of Explanation

The first subdivision explains the five types of explanation.

(r) "Hey Mahasattva, listen! Because I am the universal *lung* transmission of teachings, the five types of evidence are explained with the five general principles: the explanation of the historical principle, the explanation of the root principle, the explanation of the yoga principle, the explanation of the intentional principle and the explanation of the literal principle."

Hey Mahasattva, listen! Because I, Pure Perfect Presence, the source, am the total universal *lung* transmission of all teachings of cause and effect, there are the five types of evidence which dissolve doubtful misinterpretations. These five are explained with the five general principles, as listed below. [481] What are they? The five types are: the explanation of the historical principle, to produce confidence in the source; the explanation of the root principle, to understand that all phenomena are Presence; the explanation of the yoga principle, to differentiate the vehicles; the explanation of the intentional principle, to show that it is not necessary to struggle and achieve; and the explanation of the literal principle⁴¹, to provide precise understanding of the meaning.

Order of Communication

The second subdivision explains the proper order of communication.

(r) "First, the historical principle is explained in order to provide confidence in the source. The root principle is explained so that (one understands that) the root of all phenomena is Presence. The base of the yoga principle is explained in order to differentiate the features of the vehicles. The purpose of explaining the intentional principle is to reveal that it is not necessary to struggle for and achieve (enlightenment). The words of the literal principle are communicated in order to provide understanding of the non-conceptual meaning.

When explaining the profound upadeshas about these principles, if one does not relate the history of how profound teachings arose, it is said that retinues will have the defect of non-confidence. [482] The *Bangdzö Trul De* says:

If the historical principle were not explained, there would be the defect of non-confidence.

For this reason, **first the historical principle, about how teachings originated, is explained in order to provide retinues with confidence in the source. After that, the root principle is explained so that one necessarily understands that the root of all phenomena is Pure Perfect**

⁴¹ These five principles are also explained in chapters 21 and 29.

Presence, the real condition. Then the base of the yoga principle is explained in order to differentiate the features of the vehicles which emanate from this root. Although the explanations of these categories of vehicles depend upon the mental capacities of retainers, in fact **the purpose of explaining the intentional principle is in order to reveal that, for effortless primordial enlightenment, it is not necessary to struggle and achieve** in any way. [483] After that **the words of the literal principle are precisely communicated in order to provide understanding, using defined words for that non-conceptual meaning of absolute equality beyond all struggle and achievement.** Thus, also, the *Lung Ngamai Trö* says:

If the root principle were not explained, because phenomena are not (understood to be) unified in (Pure Perfect) Presence, there would be the defect of infinite (categories). If the yoga principle were not explained, because the vehicles would not be differentiated, there would be the defect of not distinguishing specific features. If the intentional principle were not explained, because enlightenment cannot be created by struggle, achievement and searching, [484] the level of enlightenment would become meaningless. If the literal principle were not explained, because the words and meanings would not be connected, there would be the defect of the unplanted seed. The qualities (of these principles) are explained to overcome those defects.

Explanation of Purposes

The third subdivision explains the purposes. It has five subdivisions: the explanation of the purpose of the historical principle (p64); the explanation of the purpose of the root principle (p67); explanation of the purpose of the yoga principle (p68); the explanation of the purpose of the intentional principle (p69); and the explanation of the purpose of the literal principle (p70).

Purpose of the Historical Principle

The first subdivision explains the purpose of the historical principle.

(r) "Hey Mahasattva! Here is the explanation of the purpose of historical principle. First there is the explanation of the historical

principle in order to provide confidence in the source. There is the principle (of transmission) through natural empowerment; and there is the principle (of transmission) which demonstrates through its own nature; and there is the principle (of transmission) which composes the sounds and words of the principle. The (direct) essence, (symbolic) nature, and (oral) sounds and words (spontaneously arise) from the three aspects of the essence of me, the All-Creator, (or gradually arise) through the three kaya teachers who manifest from me. The (explanation of the) source from which (these three transmissions) manifest (develops) confidence."

Hey Mahasattva! Listen. Here is the explanation of the purpose of the historical principle. First there is the explanation of the historical principle in order to provide confidence in the source from which this teaching manifests, because it is necessary that assembled retinues begin with confidence. What is this principle? The principle is explained on the basis of the three transmissions: the direct knowledge transmission of the victorious ones, [485] the symbolic transmission of the *rigdzins*, and the oral transmission of the masters.

In the great Akanishtha⁴² of the authentic dimension of dharmadhatu beyond concepts, the Teacher - the state of primordial enlightenment, the Bhagavan, the All-Creating King - arose from the real condition of ultimate knowledge. In the great palace of multi-storied Akanishtha, there were retinues who were not other than that state (of the Teacher). There were general retinues, like buddhas of the five families⁴³, bodhisattva heirs of the victorious ones, and so forth. There was the specific retinue of the compiler of these teachings, Sattvavajra, who spontaneously arose from the self-originated wisdom of the Mind of the state (of the Teacher). The Teacher explained to these retinues from within the indivisible knowledge, using the ultimate Voice beyond speech. **This is the principle (of transmission) through natural empowerment** by dharmakaya teachers. [486] The *Gyen* says:

The ultimate Voice of empowering dharmakaya empowers through meaning beyond speech. Its transmission is ultimately

⁴² Akanishtha ('og min; "not lower" than anything else) is the highest possible realm. Six types of Akanishtha were explained in the commentary to chapter one in volume one: the Akanishtha of ultimate dharmadhatu, the Akanishtha of *rigpa*, the Akanishtha of signs, the Akanishtha of secrets, the Akanishtha of concepts, and the Akanishtha of worldly places.

⁴³ Vairochana of buddha family, Akshobhya of vajra family, Ratnasambhava of the ratna family, Amitabha of the padma family, and Amoghasiddhi of the karma family.

non-dual. It reveals the meaning beyond terminology. It displays its self-character through authentic upadeshas.

And the teacher, Sattvavajra, manifested as sambhogakaya. Through the self-nature of the Voice of symbolic knowledge, he demonstrated to nirmanakaya Garab Dorje, and so forth. This Voice is based upon the symbolic methods of kaya dimensions and knowledge of Mind. These symbols provide understanding of the non-referential self-character of the upadeshas of self-liberation beyond symbols. **This is the principle (of transmission) which demonstrates through its own nature** by sambhogakaya (teachers). The *Gyen* says:

Using symbolic knowledge, sambhogakaya [487] demonstrates through its own self-arising nature. Its nature is non-dual, unmistakable and definitive. The experience of one's self-liberated *rigpa* beyond symbols self-arises, with its non-referential character.

And nirmanakaya *rigdzin* Garab Dorje explained with the proper composition of sounds and words to the great teacher Manjushrimitra. **This is the principle (of transmission) in which a nirmanakaya (teacher) composes the sounds and words of the meaning.** The *Gyen* says:

The Brahma-like Voice of the sense organs of nirmanakaya (teachers) communicates all meanings with the proper composition of words. This transmission manifests as grammar and letters. This is the perfect *lung* transmission for confidence in the general idea. That is the explanation of historical principle.

About the purpose of the historical principle, the *Kunsal* says:

There are three aspects in the historical principle. [488] There is communication from the direct knowledge transmission lineage of all buddhas of the three times, which is not done now by masters⁴⁴; the communications of buddhas develop confidence. There is communication from the *rigdzin* symbolic transmission lineage, which is the retinue of definitive meaning; this

⁴⁴ Actually, serious dzogchen masters with authentic knowledge transmit to their disciples all three aspects of transmission: oral, symbolic and direct.

communication of definitive meaning, which is not some state with hidden meaning, develops confidence. And there is communication through the explanations of the master's oral transmission lineage; because the connection of the transmission lineage is not broken, definitive confidence develops.

The teachings spontaneously arise **from the *tsal* energy of the three aspects of the essence of me, the All-Creator, the teacher.** Or the teachings gradually arise **through the three kaya teachers who manifest from me.** Regardless of the method of communication, whether through empowering **essence** (of direct dharmakaya), **self-nature** (of symbolic sambhogakaya), or elegant **sounds and words** (of oral nirmanakaya), the explanations about **the source from which these teachings manifest develops confidence** in disciples. Thus, the purpose (of the historical principle is to develop confidence) in recipients suitable for the upadesha (teachings). [489]

Purpose of the Root Principle

The second subdivision explains the purpose of the root principle.

(r) **"Hey Mahasattva, listen! Here is the explanation of the purpose of the root principle. Everything encompassed by the animate and inanimate universe and everything encompassed by buddhas and sentient beings was created by me, all-creating Pure Perfect (Presence). Thus, there is nothing which is other than Pure Perfect Presence. Some so-called (phenomenon which is) other (than Presence) has never existed. Thus, everything is Pure Perfect Presence. This (knowledge) is the purpose of the root principle."**

Hey Mahasattva, listen! Here is the explanation of the purpose of the root principle of everything. Everything encompassed by the animate and inanimate universe and everything encompassed by pure buddhas and impure sentient beings was created by me, all-creating Pure Perfect Presence. Thus, there is nothing which is other than this unique dharmakaya *thigle*, the source, self-originated wisdom, Pure Perfect Presence. Some so-called impure phenomenon which is other than Presence has never existed. Concerning that, [490] the *Bangdzö Trul De* says:

Regarding the real condition of Pure Perfect Presence, its existence is not other than the one, its manifestation manifests the entire universe, its omnipresence totally pervades the animate and inanimate, its teachings teach the nine vehicles, its unity unifies in Pure Perfect Presence, and its being is dharmakaya. Because it cannot be demonstrated, it is non-substantial. Because it cannot be perceived, it is beyond objects. There is no possible way to point it out.

Thus, totally everything which appears is primordial enlightenment in Pure Perfect Presence, the root. (This knowledge) is the purpose of the communication of the root principle.

Purpose of the Yoga Principle

The third subdivision explains the purpose of yoga principle.

(r) "Hey Mahasattva, listen! Here is the explanation of the purpose of yoga principle. The three kaya (teachers) who manifest from me, the All-Creator, (teach) yogas to followers. These yogas, like tantras and so forth, are the teachings of sambhogakaya and dharmakaya. Although there exist specific individual features (in those teachings), my teaching, which transcends cause and effect, is the principle of dzogchen atiyoga. Atiyoga is the perfect *lung* transmission which distinguishes vehicles. This (differentiation) is the purpose of the yoga principle.

Hey Mahasattva, listen! Here is the explanation of the purpose of the yoga principle. The three kaya teachers who manifest from me, the All-Creator, teach yogas to followers. These yogas, like the outer and inner tantras and so forth, are the teachings of sambhogakaya and dharmakaya. [491] There exist many specific different individual higher and lower features in the specific classifications of lower vehicles. But if all these are summarized, they can be summarized with the four types of yoga. There are yogatantra practitioners who accept and reject, mahayoga followers who struggle and achieve, anuyoga followers who claim cause and effect, and atiyoga followers who are totally liberated from all acceptance, rejection, struggle, achievement, cause and effect. The *Gyen* says: [492]

There are four types of yoga. They are levels which subsume all vehicles. (Sattva)yoga practices acceptance and rejection.

Mahayoga struggles and achieves. Anuyoga claims cause and effect. Atiyoga is liberated from these (vehicles).

Thus, the first three yogas reject, accept, struggle and achieve. But the **teaching of me**, the All-Creating King, **transcends** all action and effort with **cause and effect**. **It is the principle of dzogchen atiyoga**. Atiyoga is the total **perfect lung transmission** beyond action, **which distinguishes** all vehicles, and does not require any struggle and achievement with cause and effect. **This (differentiation) is the purpose of the explanation of the yoga principle.**

Purpose of the Intentional Principle

The fourth subdivision explains the purpose of the intentional principle.

(r) **"Hey Mahasattva, listen! Here is the explanation of the purpose of the intentional principle. Long before any of the innumerable eons, I was all-creating Pure Perfect (Presence). Atiyoga practitioners have the good fortune and karma to have confidence in me. For this reason, they have no view or meditation, no preservation of samayas, no pursuit of sacred activities, no traveling a path, no purification on levels, no cause and effect, and no dualistic aspects of ultimate and relative truths. Practitioners recognize without meditation or practice. Practitioners recognize without developing bodhichitta and without antidotes. The purpose of the intentional principle is that practitioners recognize the essence of all-creating (Pure Perfect) Presence." Thus he spoke.**

Hey Mahasattva, listen! Here is the explanation of the purpose of the intentional principle. Long before any of the innumerable eons, I was the unmistakable knowledge of dzogchen beyond action, the authentic condition of all-creating Pure Perfect Presence. [493] Because of pure mind with confidence in me, atiyoga practitioners with high capacity have the good fortune and karma to unmistakably understand right now the knowledge of very secret atiyoga, total primordial liberation beyond action. When this tantra is taught to atiyoga practitioners, all clouds of object and subject, produced by incidental concepts, naturally vanish in the dimension of the space of the total purity of primordial liberation. They have no view or meditation, because liberation is beyond something to view and an intellect which

does the viewing. **They have no preservation of samayas**, because liberation is beyond preservation and violation. [494]

They have no pursuit of sacred activities, because liberation is primordially self-perfected. **They have no traveling a path**, because liberation is primordial arrival without traveling. **They have no purification on levels**, because liberation is beginningless primordial enlightenment. Similarly, **they have no good and evil causes and joyous and painful effects**. **They have no dualistic aspects of the truths of ultimate absoluteness and relative appearance**. All outer appearances are transparent and open; all inner perceptions liberate as they arise. Because outer and inner are pure and impartial, **practitioners recognize without any meditation or practice**, like the development stage, completion stage, and so forth.

Similarly, **practitioners recognize without developing bodhichitta** on the path of a specific vehicle. To summarize, **the purpose (and great benefit) of the intentional principle is that practitioners recognize without any action, actor, struggle or achievement, like things to be abandoned, antidotes, and so forth**. Practitioners concretely **recognize the natural unfabricated wisdom of the essence of all-creating Pure Perfect Presence**. [495] **Thus he spoke**.

Purpose of the Literal Principle

The fifth subdivision explains the purpose of the literal principle.

(r) **"Hey Mahasattva, listen! Here is the explanation of the purpose of the literal principle. I, all-creating Pure Perfect Presence, am just-that-ness. Teachings about phenomena, however they appear, are the essence of just-that-ness, the All-Creator. If (the meaning based upon) words and syllables had never been proclaimed in language, intelligence based upon the mental capacity of individuals would never uncover the essence of just-that-ness. Thus, there is the proclamation of words and syllables in language. This is the explanation of the purpose of the literal principle."**

Hey Mahasattva, listen! Here is the explanation of the purpose of the literal principle which communicates. I, all-creating Pure Perfect Presence, am the essence of just-that-ness, the real condition primordially beyond concepts. All teachings about the phenomena of samsara and nirvana, however they appear, are the essence of the just-that-ness of the All-Creator. However, if the meaning based upon words and syllables had never been proclaimed

in language to disciples, intelligence based upon the mental capacity of individuals would never on its own uncover the essence of just-that-ness, the real condition. Individuals would not discover just-that-ness through the primordially secret method. Thus, so that individuals can understand this, there is the proclamation of words and syllables in language. This is the explanation of the purpose of the literal principle. [496] The *Bangdzö Trul De* says:

The ultimate essence of the real condition transcends words and syllables. The real condition cannot be communicated through verbal expression. Although its essence is inexpressible, if the real condition were not pointed out with appropriate words, there would be no understanding of the ultimate essence. When phenomena are explained through symbols, the auditory faculty hears the language and the mental faculty enters the ear. For example, if you want a fire but do not speak the words 'I want a fire', it is very difficult that the fire will happen. When you say the words 'I want a fire', there is no doubt that the fire will happen. Similarly, when you want to understand the real condition, [497] someone explains by pointing out 'there is no essence'. That real condition, which cannot be expressed, is pointed out with the word 'inexpressible'.

Five Definitions

The fourth subdivision explains definitions. It has five subdivisions: historical principle (p71), root principle (p72), yoga principle (p72), intentional principle (p73), and literal principle (p75).

Definition of the Historical Principle

The first subdivision defines the historical principle.

(r) "Hey Mahasattva! Whose history is explained? The history of teachers, teachings and retinuees is explained. From the three aspects of the essence of the all-creating Teacher arose the teachers of the three kayas who are the essence of the retinuees. The three aspects of the teachers of the three kayas are the history of the three aspects: teachers, teachings, (and retinuees)."

Hey Mahasattva! Whose history is explained by this 'historical principle'? Here, the history of teachers of the three kayas, teachings

and **retinues is explained**. This is why the word 'history' is used. **From the *tsal* energy of the three aspects of the essence of the dharmakaya Teacher, the All-Creating King, arose the teachers of the three kayas, who are the essence of the retinues.** The principles of the **teachers of the three kayas** are unified in those **three aspects** (related to the three types of transmission) explained above, like the empowering transmission of dharmakaya, and so forth. [498] These aspects are (also related to): the **teachers** of the three kayas, the actors, who teach whatever; the **retinues** of those dimensions where the **teachings** are taught; and the vehicles which are the specific teachings. Because **the history of these three aspects** is explained, this is called 'the historical principle'.

Definition of the Root Principle

The second subdivision defines the root principle.

(r) **"What root is explained? The root of any teachings taught by the three kaya teachers who manifested from me is Pure Perfect Presence. Thus, Presence is the definition of the 'root principle' of teachers, teachings and retinues."**

What root of phenomena is explained by 'root principle'? The root or ultimate source of any teachings taught by the three kaya teachers who manifested from me, the All-Creating Teacher, is Pure Perfect Presence. Thus, this Presence is the ground or root for the manifestation of all teachers, teachings and retinues. This is the definition of, or justification for, 'the root principle'. [499]

Definition of the Yoga Principle

The third subdivision defines the yoga principle.

(r) **"In the one just-that-ness of my essence there are diverse yogas, (known as) the four types of yoga. These yogas have specific individual features, like views, behaviors, samayas, and practices. Although atiyoga transcends struggles and practices, atiyoga distinguishes those (features). Thus, this is the definition of the 'yoga principle'."**

The one state of the just-that-ness of the real condition of the essence of me, the All-Creator, is beyond differentiation or exclusion.

In this state there are diverse or specific higher and lower yogas based upon the different methods of the individual understandings of the four types of yoga. These yogas have specific higher and lower individual features, like different views to understand, different behaviors to practice, different samayas to preserve, different practices on their paths, different times to realize the goal, and so forth. Although atiyoga transcends all struggle and practices, atiyoga distinguishes and displays those features. Thus, this is the definition of the 'yoga principle'. [500]

Definition of the Intentional Principle

The fourth subdivision defines the intentional principle.

(r) "Here is the definition of the intentional principle. The intention is that all sentient beings of the three realms will see the just-that-ness of their own Presence. Then beings will not remain on a level of words called 'enlightenment', but will immediately realize atiyoga (knowledge). Followers with minimal capacity and no karmic connection (to atiyoga) do not understand, even though (wisdom) is directly manifested and not hidden. Someone who wants the precious jewel does not produce it by polishing wood. In the same way, atiyoga (practitioners) with good karmic connection and capacity have no views, no samayas, no sacred activities, no levels, no paths, no bodhichitta to develop, no meditation, no practice, and no antidotes. They do not see a duality of ultimate and relative truths. Thus, they see the just-that-ness of Presence. This is the definition of the intentional principle." Thus he spoke.

What is the definition of the intentional principle? The intention is that all sentient beings of the three realms will precisely see the essence of all-creating Pure Perfect Presence, the just-that-ness, the real condition, the unconditioned state of their own Presence. The purpose is that beings will not merely remain on some path or level of words called 'completely perfected enlightenment'. Rather the purpose is that immediately beings will realize the meaning of primordial arrival without traveling, the knowledge of atiyoga, by directly seeing the self-face of the dharmakaya of their own Presence. However, followers of lower vehicles have minimal capacity and no karmic connection with dzogchen practice from previous lifetimes. Temporarily they do not understand, even though the principle of self-originated uncompounded

wisdom beyond elimination or addition **is directly manifested and not hidden.** [501]

For example, **someone who wants the wish-fulfilling precious jewel does not produce** the quality of the jewel **by polishing** a gem made of **wood.** **In the same way,** those weak practitioners with minimal capacity do not have the qualifications to manifest the infinite desires of the two self-perfected benefits⁴⁵. Just like the gem of wood, weak practitioners could never become involved in superior atiyoga. Atiyoga abides at the peak with the victory banner of the definitively secret vajra source, dzogchen, the supreme vehicle. Atiyoga spontaneously establishes the effortless total rain of the two self-perfected benefits.

Thus, practitioners of **atiyoga have a good karmic connection,** like having faith in and devotion to the guru and natural dzogchen teachings from previous lives. Practitioners of atiyoga have the **capacity** to right now precisely understand without mistake the dharmakaya knowledge of the All-Creator. When this total primordial liberation beyond action is taught to those practitioners, [502] the teaching is not similar to lower vehicles. Rather, (atiyoga practitioners) **have no views** to understand, **no samayas** to preserve, **no sacred activities** to accomplish, **no levels and paths** to travel, **no bodhichitta** to develop, **no cause and effect** to accept and reject, **no struggle with meditation and practice,** no things to abandon, **no antidotes** to depend upon, and so forth.

Atiyoga practitioners **do not see** objects to deny, establish, accept or reject based upon **a duality of ultimate and relative truths.** They realize the knowledge of primordial enlightenment beyond struggle. **Thus,** those practitioners with superior capacity **see the essence of just-that-ness,** the real condition of **Presence.** **This is the definition of the intentional principle.** [503] **Thus he spoke.**

Those individuals with so-called superior capacity do not just have a clear intellect which can count the particles of mount Meru, instantly calculate eons, and memorize many verses. This atiyoga teaching is taught for the purpose of completely defining the extent of knowledge without falling into limitations and attachments, and for the purpose of understanding the genuine meaning of the authentic condition. The *Gyen* says:

The intention of superior capacity is not something crude, like counting the particles of Mount Meru, instantly calculating great

⁴⁵ The benefit for others is already self-perfected. The benefit for oneself is already self-perfected. These two famous benefits do not depend upon actions, struggles, causes and conditions.

eons, chanting verses from memory, or knowing many varieties of conventional designations. These qualities do not constitute superior capacity. Rather, those with superior capacity know how to perfectly realize the ultimate natural condition without falling into partial understanding. [504] In general, heroes are said to have a relaxed attitude and the capacity to categorize and understand phenomena.

Definition of the Literal Principle

The fifth subdivision defines the literal principle.

(r) "Here is the definition of the literal principle. The sounds and words (communicate) through the absence of the ten topics, like no (view, and so forth). Because these (absences) are expressed in words, (practitioners) recognize the state beyond action. Then (practitioners) realize that the All-Creating state does not require actions (with the Ten Natures). This is the explanation of the definition of the literal principle." Thus he spoke. •

Here is the explanation of the definition of, or justification for, the literal principle. The sounds and words communicate effortless self-perfection through the absence of the Ten Natures⁴⁶ or topics, like no view and meditation, and so forth. Because self-perfection is explained and expressed in those words, practitioners recognize the state of dzogchen as the ground of the real condition beyond action and effort. Then immediately practitioners concretely realize all qualities of Pure Perfect Presence, that the All-Creating state does not require struggles or actions with the Ten Natures. Just like the sun and its light rays, Presence and its qualities primordially exist in total natural self-perfection. Thus, this is the explanation of the definition of the literal principle. Thus he spoke. [505]

⁴⁶ The Ten Natures are ten special aspects of tantra. Dzogchen teachings explain the Ten Absences of the Ten Natures. There are two lists of the Ten Natures in our text. The first list is presented in chapter 9: view and meditation, samayas, sacred activities, wisdom, levels, paths, subtle phenomenon, tantra connection, *lung* teachings, and upadesha instructions. The second list is presented as separate chapters in our text: view and meditation in chapters 59, 70 and 71, samayas in 60 and 72, sacred activities in 61 and 73, mandalas in 62 and 74, initiations in 63 and 75, paths in 64 and 76, spiritual levels in 65 and 77, behavior in 66 and 78, wisdom in 67 and 79, and fruit in 68 and 80. Practitioners often mistakenly use these 10 considerations to block the possibility to get familiar with the dzogchen master's 3-fold transmission: oral, symbolic and direct.

Furthermore, regardless of how many words are explained, even if just the meaning of the title is explained, those with superior capacity will understand all meanings of the entire tantra from beginning to end. For those with medium capacity, the five aspects of general meaning are explained: the introduction, which gives the reason for the tantra; the conversations which occur; the topics of the tantra, through which the goal is completely perceived; commentaries on the intention of the tantra; and general teachings and advice to students. For those with lower capacity, explanations are given to elucidate the meanings of individual words of the tantra. Furthermore, one of the five commentaries on the meaning can be explained. What are they? The *Dochu* says:

What are the five commentaries? They are: the commentary on syllables; [506] the commentary using examples, meanings, causes and effects; the commentary of justification; the commentary which makes distinctions; and the commentary which makes summaries.

The commentaries on syllables are explanations which elucidate by using compilations of the meanings of words, the gathering of scattered (words and meanings), the implicit context of very unclear words, and so forth. The *Dochu* says:

The three expressions - 'like that', 'similar to that', and 'the same as that' - are commentaries which explain by using examples. When the three expressions - 'therefore', 'for that reason', and 'thus' - are applied to the meaning, they are commentaries which explain justification. The three expressions - 'after that', 'furthermore', and 'from that' - are commentaries which explain cause and effect. Confidence (with statements like) 'it is that' or 'it is not that' are commentaries on the meaning. [507] Similarly, examples and meanings exist for individual characters or elements. Thus, all characters and elements can be understood in a similar way. This explains commentaries on examples, meanings, causes and effects.

Commentaries using examples, meanings, causes and effects analyze the characters and elements of syllables to unmistakably explain specific arguments about these examples, meanings, and cause and effect. Commentaries of justification produce definitive confidence and the concrete actualization of mistaken meaning, using the three valid

means of cognition⁴⁷ for doubtful points. Commentaries which make distinctions distinguish points and specific classifications with each of the five aspects of general meaning explained above. Commentaries which make summaries summarize upadesha experiential meanings and make direct contact with one's life. These summaries point out the essence of Pure Perfect Presence, the root of all phenomena, beyond action and effort. [508] The *Dochu*, says:

The meanings of words and characters are explained in commentaries on syllables. The meanings of 'similarity', 'being' and 'non-being' are explained in commentaries of examples, meanings, causes and effects. Analyses which produce justification are explained in commentaries on logic. Categories and distinctions are explained in commentaries which make distinctions. Teachings on the meaning of the one root are explained in commentaries which make summaries.

This is the explanation of the five types of commentaries on the meaning,

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the thirteenth chapter, about *The Principle of Presence*.

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the thirteenth chapter, about *The Principle of Presence*.**

⁴⁷ The three kinds of valid cognition in many buddhist philosophical systems are direct perception, implicit inference and scriptural authority.

Chapter 14 - Secrecy

Chapters eleven through twenty explain the definitive real condition. Chapter fourteen explains the topic that All-Creating Presence Itself is beyond cause, effect, action and searching, and is definitely secret for unsuitable recipients. It has two subdivisions: [509] the brief explanation; and the extensive explanation (p78).

Secrecy

The first subdivision briefly explains secrecy for unsuitable recipients.

(r) Then the All-Creating King, Pure Perfect Presence, spoke this instruction about the sacred secret of the state.

After explaining the five principles which point out all-creating Pure Perfect Presence, **then the All-Creating King, Pure Perfect Presence, spoke this instruction about the necessity to keep the sacred secret.** The secret is knowledge of the totally transcendent non-dual essence **of the state**, the inner luminosity of the youthful vase body⁴⁸. This secret should not be taught to anyone, from sentient beings of the three realms up to the teachers of the three kayas.

Details about Secrecy

The second subdivision extensively explains secrecy for unsuitable recipients. It has four subdivisions: the instruction that all-creating Pure Perfect Presence is secret (p78); the danger of explaining in plain language (p79); [510] the explanation of the distinction between secrecy and non-secrecy (p83); and the explanation that Presence is not secret for those with superior capacity (p83).

Secrecy of Instruction

The first subdivision explains that all-creating Pure Perfect Presence is secret.

⁴⁸ The youthful vase body is a name for the basic ground of the non-duality of primordially pure emptiness and self-perfected energy manifestation.

(r) **"Hey Mahasattva! I, the All-Creator, am secret at all times. The three aspects of my essence are secret and are not taught to the teachers of the three kayas who manifested from me. My essence is secret and is not taught to buddhas of the three times who abide in me. My essence is secret and is not taught to any retinues assembled before me. My essence is secret and is not taught to sentient beings of the three realms who were created by me."**

Hey Mahasattva! I, all-creating Pure Perfect Presence, am secret at all times and on all occasions. The sacred secret is not proclaimed in four different dimensions. Generally and specifically, in what dimensions is it secret? **The three aspects of my unborn, unceasing and unspecified essence are necessarily secret and are not taught to the teachers of the three kayas who manifested from the tsal energy of me, the All-Creator. Similarly, buddhas of the three times abide on the level of the ultimate fruit because they precisely understand Pure Perfect Presence and are not other than my state. So my essence is secret and is not taught to them. [511] Any retinues who assemble before me to listen to teaching are not other than my state. Thus my essence is secret and is not taught to them. My essence is secret and is not taught to sentient beings of the three realms who were created by me, the All-Creator.**

Mistake of Explanation

The second subdivision explains the danger of teaching in plain language. It has four subdivisions: the non-existence of Perfections without the teachers of three kayas (p79); the non-arising of benefit for beings without the *thugje* energy of three teachers (p80); the non-differentiation of vehicles without the teachings of the three teachers (p81); and the non-liberation from the suffering of samsara without the experiences of the three vehicles (p82).

Three Kayas

The first subdivision explains the non-existence of the Perfections without the teachers of the three kayas.

(r) **"If my essence were not kept secret but were taught, the teachers of the three kayas would not manifest from me. If the teachers of the three kayas did not manifest from me, there would not be the Perfections of the three retinues and the three vehicles of**

the three retinues. If there were no Perfections of the three retinues and the three vehicles of the three teachings, no one would have knowledge of unsurpassable Pure Perfect (Presence) and the three jewels: buddha, dharma and sangha."

What is the necessity for secrecy, as explained above? **If the essence of me, the all-creating Teacher, were not kept secret but were taught** in plain language to the teachers of the three kayas, [512] there would be the actualization of the precise state of inner luminosity beyond concepts. But the manifestation aspects of **the three teachers of the three kayas**, the essence of the outer luminosity of wisdom, **would not** emanate from or **manifest from** the *tsal* energy of me. **If those teachers of the three kayas did not manifest from me, there would not be Perfections**, combining in the same moment **the three retinues with the three vehicles** which are the essence of **the three teachings** of the three kayas. **If there were no Perfections of the three retinues and the three vehicles of the three teachings**, then the three jewels would not manifest in the world. The three jewels are the **precious jewel of buddha** - the three teachers of the three kayas; the precious jewel of sacred **dharma** - the vehicles of the three teachings; and the precious jewel of **sangha** - the assembled retinues. [513] If those three precious jewels did not appear in the world, even after an eon of darkness, beings in the world would not on their own discover the path of liberation and omniscience. Thus, there would be the defect that **none** of the infinite beings **would** realize or **have knowledge** of the state of **unsurpassable Pure Perfect (Presence)**. For this reason, there is the instruction on the necessity for secrecy.

Thugje Energy

The second subdivision explains the non-arising of benefit for beings without the *thugje* energy of the three teachers.

(r) **"If my essence were not kept secret but were taught to buddhas of the three times who manifested from me, there would be the defect of the absence of the three teachers of the three kayas."**

If the three aspects of **my essence**, or the indivisible authentic condition of the three-fold wisdom of the inner luminosity of space, **were not kept secret but were taught to buddhas of the three times who manifested from me**, the All-Creator, **there would be the defect of the absence of the connection of *thugje* energy between buddhas and**

sentient beings. The benefits for beings would be interrupted because **the three teachers of the three kayas**, the *thugje-rolpa* energy which educates beings, would not manifest for the sake of disciples. [514]

So the teacher, Samantabhadra, does not forsake *thugje* energy which benefits beings. He does not teach the indivisible essence of the three kayas, the inner luminosity of space beyond concepts, to victorious ones of the three times who are the nature of the state. Without forcing the *rolpa* energy of the three kayas into the unique state, he displays clear manifestations of outer luminosity to benefit beings. Longchen Rabjam says:

I, Samantabhadra, the all-sufficient level and path, display the three aspects of wisdom. And to guide impure disciples, I manifest the three types of teachers. There are also the three types of places. There are the three types of education. There are also the three types of retinues. [515] There are also the three types of teachings.

Teachings

The third subdivision explains the absence of features of vehicles without teachings of the three teachers.

(r) "If my essence were not kept secret but were taught to all retinues assembled around me, there would not be the specific features of the vehicles of the three teachers."

If my essence were not kept secret but were taught without differences **to all retinues assembled around me** to listen to teachings, there would be no teachings which correspond to the specific capacities of individuals with different personalities and interests. Thus, the lives of the disciples would be wasted. Longchenpa says:

For people who like concepts, there is education with teachings using concepts. Sravakayana, pratyekabuddhayana and bodhisattvayana are taught to individuals with lower capacity. Kriyatantra, ubhayatantra⁴⁹ and yogatantra are taught to individuals with medium capacity. Mahayoga, anuyoga and atiyoga are taught to individuals with higher capacity.

⁴⁹ Ubhayatantra is an alternative name for upayatantra.

Accordingly, there would exist the defect that **there would not be the specific features**, like view, practice and so forth, **of the vehicles of the teachings by the three teachers** of the three kayas which correspond to the intellectual level of the disciples. [516] Thus there is the instruction about secrecy.

Non-Liberation

The fourth subdivision explains non-liberation from the suffering of samsara without experience of the three vehicles.

(r) **"If *thugje* energy displayed my essence to sentient beings of the three realms who were created by me, there would be no place for the teachings of the three teachers. If there were no place for the teachings of the three teachers, how could someone assign the name 'Perfections' to the phenomena created by me, the All-Creator?"**

If *thugje* energy did not keep secrecy, but displayed my essence to sentient beings of the three realms who were created by me, there would be no other place for the teachings of the paths of the three vehicles of the three teachers of the three kayas. If there were no place for the teachings of the three teachers, how could some person have a reason to assign the name 'Perfections' - teachers, retinues and teachings - to the phenomena created by me, the All-Creator, the Teacher?

If there were no place and no Perfections as the cause for manifesting teachings, sentient beings as disciples would not know the experiences of the three vehicles⁵⁰. Thus there would be the defect of non-liberation from the suffering of samsara. And [517] moreover, without understanding the state of dzogchen, disciples would make affirmations and denials. For this reason, they would fall into the great hells. The *Rinpoche Pungpa* says:

These words should not be communicated at all to sravakas, pratyekabuddhas, and so forth. Why is that? Because they are narrow-minded. If they heard all these words, they would be frightened, bewildered and lose consciousness. Having no faith in guhyamantra (vehicles), their minds would turn against it. And when that matured, they would suffer in the great hells. Do

⁵⁰ Renunciation, transformation and self-liberation.

not speak if the wind is blowing in their direction, not to mention explaining and listening. [518]

The *Rinpoche Pungpa* also says:

Do not teach this *lung* transmission of me, the All-Creator, to followers of vehicles of cause and effect. If my *lung* transmission were definitively taught, these followers would say 'there exists the cause and effect of good and bad karma'. They would make affirmations and denials about the real me, and they would not meet with the real me for a long time.

Thus, the transmission is kept secret to avoid those defects.

Secrecy and Non-Secrecy

The third subdivision explains the distinction between secrecy and non-secrecy.

(r) **"For those reasons, after I, the All-Creating King, manifest my essence by myself, I teach my essence to myself by myself. I, the All-Creator, do not give *lung* transmission of my teaching to retinues, like the teachers who manifested from me."**

For those reasons, I, the primordial lord, dharmakaya, the All-Creating King, concretely manifest my essence by myself. I, the Teacher, manifest the state of the self-originated wisdom of Presence Itself, which is beyond rejection, acceptance, elimination and addition. After that, I teach my essence - *rigpa* personified as the three kayas - to myself by myself. Other than that, [519] I, the All-Creator, do not give *lung* transmission of the teaching of my essence to retinues, like the three kaya teachers who manifested from me. Thus, it is not taught.

Atiyoga Non-Secrecy

The fourth subdivision explains that transmission is not secret for those with higher capacity.

(r) **"Because atiyoga practitioners are me, the All-Creator, you should teach to them the essence of the All-Creator." Thus he spoke.**

If the teacher, the dimension which teaches, is said to teach its own all-creating state, what is the reason for the essence of the teacher state? Those individuals with the capacity and good karmic connection to belong to the family of **atiyoga** are the essence, **are me, the All-Creator**. Concerning the characteristics of those individuals, the *Rinpoche Pungpa* says:

They have confidence, keep samayas, have great diligence, are moved to compassion, and are beyond conceptual mind. They have no attachment at all to body, children, partner, servants or wealth. They offer all with confidence and joy. Because these practitioners have the signs of confidence and commitment, [520] you should transmit the essential meaning.

For this reason, you should not keep secret but should teach to them the essence of me, the All-Creator. Thus he spoke that one should teach those with superior capacity in the family of atiyoga.

(r) **From the *All-Creating King of Pure Perfect Presence*, this concludes the fourteenth chapter, about *Secrecy for those Without Capacity and Karmic Connection*.**

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the fourteenth chapter, about *Secrecy for those Without Capacity and Karmic Connection*.**

Chapter 15 - *Direct Manifestations*

Chapters eleven through twenty explain the definitive real condition. Chapter fifteen explains how all phenomena are direct manifestations of the All-Creator. It has two subdivisions: the brief explanation; and the extensive explanation (p85).

Great *Lung* Transmission

The first subdivision briefly explains direct manifestations.

(r) Then the All-Creating King, Pure Perfect Presence, gave this teaching about the direct manifestation of the great *lung* transmission of the state.

After giving the supreme instruction on the sacred secrecy of all-creating Pure Perfect Presence beyond cause, effect, action and searching, **then the All-Creating King, Pure Perfect Presence, gave this teaching about** the definitive meaning. This teaching communicates that all phenomena of the universe of samsara and nirvana encompassed by the Perfections are **the direct manifestation of the essence of Pure Perfect Presence, the real condition, the great *lung* transmission of the state.** [521]

Direct Manifestations

The second subdivision extensively explains that all phenomena are direct manifestations of the All-Creator. It has three subdivisions: the instruction that the teachers, retinues and teachings are direct manifestations (p85); the proclamation that one should not strive for something other than this All-Creating state (p95); and the explanation that everything is the essence of the All-Creating state, the just-~~that~~-ness of Presence Itself (p103).

Teachers, Retinues, Teachings

The first subdivision explains that teachers, retinues and teachings are direct manifestations. It has three subdivisions: the direct manifestation of the three Perfections (p86); the explanation of how the Perfections arise (p93); and the instruction about how the Perfections are displayed for others (p94).

Three Perfections

The first subdivision explains that teachers, retinues and teachings are direct manifestations. It has two subdivisions: the direct manifestation of the three Perfections (p86); and the instruction to teach to others just how those Perfections manifest (p92).

Method of Direct Manifestation

The first subdivision explains the direct manifestation of the three Perfections. It has two subdivisions: the brief explanation of the method of direct manifestation (p86); and the extensive explanation of the method of direct manifestation, with distinctions (p87).

Brief Method of Manifestation

The first subdivision briefly explains the method of the direct manifestation of the three Perfections.

(r) **"Hey Mahasattva, listen! I, the All-Creating King, teach three aspects of direct manifestation. I explain three aspects of my essence. The three aspects - teachers who teach meanings, retinues who want to understand the meanings, and the unmistakable definitive meanings - are directly manifested by me, the All-Creator."**

Hey Mahasattva, listen! When **I, the Teacher, the All-Creator**, summarize direct manifestation, the self-radiance of the unceasing *tsal* energy from the essence of Pure Perfect Presence, the source, **I explain three aspects of direct manifestation.** [522] How do I, the teacher, **explain** the direct manifestation of the **three aspects of my essence?** There are the three **kaya teachers who teach the meanings** of the individual vehicles which correspond to the intellects of the disciples. There are the groups of **retinues who want to precisely understand** and know **the meanings** which are explained by the teachers. And there are the **unmistaken definitive meanings** of the principles of the individual vehicles which are taught to the retinues. These **three aspects are directly manifested by me, the Teacher, the All-Creator**, from the dimension of Pure Perfect Presence, *rigpa*.

Detailed Method of Manifestation

The second subdivision extensively explains the method of direct manifestation, with distinctions. It has three subdivisions: the method of the direct manifestation of the teachers, with their different essences (p87); the method of the direct manifestation of the retainers, with their different natures (p88); [523] and the method of the direct manifestation of the definitive state, with its essence, nature and *thugje* energy (p92).

Teachers

The first subdivision explains the method of the direct manifestation of the teachers, with their different essences.

(r) **"The direct manifestation of teachers who teach meanings are the three types: dharmakaya, sambhogakaya and nirmanakaya. The first retainers are these three kaya teachers. Those teachers who teach meanings have three types: (dharmakaya teachers) teach meanings of the essence beyond object and subject, (sambhogakaya teachers) teach my nature, and (nirmanakaya teachers) provide benefit through the nature of *thugje* energy. Directly manifesting from the three aspects of the essence, the three teachers are also direct manifestations."**

What is **the unconcealed direct manifestation of teachers who teach** the unmistakable definitive **meanings** of the teachings of the three kayas of the victorious ones? There are **dharmakaya** teachers of the three series of inner tantras, **sambhogakaya** teachers of the three series of outer tantras, **and nirmanakaya** teachers of the three series of vehicles with characteristics. **The first retainers** of the state of the All-creating King manifest in the form of **the three kaya teachers**.

What are the essences of **those three teachers who unmistakably teach the meanings** of the three vehicles? The dharmakaya aspect - the non-diminishing primordial purity of unborn space - is the **essence** of all-creating Pure Perfect Presence, the ultimate principle **beyond** the dualism of **object and subject**. [524] The sambhogakaya **teacher** aspect - the self-perfected clear light of unceasing self-radiance - is the **nature of me**, the All-Creator. The nirmanakaya teachers effortlessly **provide benefit** to beings **through the nature of** unspecified magical illusions whose unceasing ***thugje* energy** emanations are appropriate to the beings. Since there are no teachers other than these **three kayas**, this is the reason why they **directly manifest** in outer and inner self-radiance

from the three aspects of the essence: emptiness, clarity and *thugje* energy. The essence is the Teacher, the Mind of the all-creating state, *rigpa*, Pure Perfect Presence. Thus, **the three teachers** of the three kayas **are also just direct manifestations** of my essence by my state, the All-Creating King.

Retinues

The second subdivision explains the method of the direct manifestation of retinues, with their different natures. [525]

(r) "The direct manifestations of those who want to understand the meanings are the three types of retinues of the three teachers."

There are categories of **the direct manifestations** of retinues **who want to understand** and know those **meanings** of the three vehicles which have been taught by the teachers of the three kayas. The categories **are the three types of retinues** which correspond to the different types of **the three teachers**. What are these retinues?

Dharmakaya Retinues

(r) "The categories (of dharmakaya retinues) of the teachings about my essence are buddhas who dwell in the three times and all sentient beings who abide in the three realms. These retinues abide in non-conceptual equality and are directly manifested by me, the All-Creator."

There are **categories** of these (dharmakaya) retinues of the **teachings** of the three vehicles **about the essence of me**, all-creating Pure Perfect Presence. These categories **are buddhas who dwell in the three times and all sentient beings who abide in the three realms**. None of these retinues ever move even for an instant from the realm of the primordial real condition, **non-conceptual equality**, total bliss. These retinues **abide** in great Akanishtha, ultimate dharmadhatu, the perfect base beyond transition and change. These are the retinues of dharmakaya. Longchen Rabjam says: [526]

The state of the Teacher, empty *rigpa*, Samantabhadra, self-arises in the dimension of the source - unfabricated non-conceptual Pure Perfect (Presence). When he manifested in a form with face and limbs, there were retinues which manifested

in front of him: dharmakaya as the essence of the state, sambhogakaya as the nature of the state, nirmanakaya as the *thugje* energy of the state, and the infinite peaceful and wrathful buddhas. In particular, there were retinues of Body: the vajra family, ratna family, padma family, karma family, and sugata family. There were these retinues: buddha, dharma, sangha, bodhisattvas, earth, water, fire, air, space, desire realm, form realm, formless realm, atiyoga, anuyoga, [527] mahayoga, sattvayoga, past, future, present, pure, impure, those who affirm and deny, general non-buddhist retinues, maheshvara, eternalists, nihilists, materialists, gods, asuras, humans, and gandharvas. There were retinues of Voice: sravakas, pratyekabuddhas, bodhisattvas, kriya, upaya, yoga, maha, anu, ati, maha ati, and the four extremes⁵¹ of non-buddhist eternalism and nihilism, (like followers of samkhya⁵², with their) energy, inertia and spiritual power. There were retinues of Mind: luminous emptiness, manifestation emptiness, blissful emptiness, sound emptiness, [528] and *rigpa* emptiness. These retinues were indistinguishable from the uncompounded vajra, the real condition, the essence, nature and *thugje* energy of the state. Unclassified, they abided together beyond duality in the vast expanse of self-perfected perfect equality.

And the *Dochu* says:

The retinues of dharmakaya teachers are all (buddhas) who dwell in the three times and sentient beings of the six lokas (who dwell in) the three realms. Exalted *thugje* energy is the Perfections, which connect with sentient beings.

Thus, **these** phenomena of samsara and nirvana **are the retinues of dharmakaya which are directly manifested by me, the All-Creator.**

Sambhogakaya Retinues

(r) "(Sambhogakaya retinues cultivate) the non-conceptual which does not produce emotions about the objective manifestations

⁵¹ The four extremes are eternalism, nihilism, both eternalism and nihilism, and neither eternalism nor nihilism.

⁵² Samkhya is one of the six schools of classical Indian philosophy with three essential characteristics: rajas (rtul, energy), tamas (mun, inertia), and sattva (snying thob, spiritual power).

of the senses. About my Pure Perfect Presence, sambhogakaya retinues from the first to the tenth level conceive the (dualism) of ordinary phenomena and the real condition. Thus, bodhisattvas on the ten levels are obscured. However, (sambhogakaya) teachers see the five aspects of pleasurable sense objects (as ornaments). These two types of retinues are also direct manifestations of my nature."

Sambhogakaya retinues cultivate a **non-conceptual** real condition **which does not** get involved with or **produce** the concept of **emotions**, like attachment and so forth, which depend upon **objective manifestations**, like color, sound, smell, taste, and so forth which appear to the five senses. [529] Furthermore, although the real condition of my **Pure Perfect Presence** is the essence of the unique dharmakaya *thigle* beyond differentiation into two truths, **sambhogakaya retinues** analyze and **conceive** a two-fold nature of the relative truth of **ordinary phenomena and** the ultimate truth of **the real condition**. For this reason, **from the first level of Joy to the tenth level** of the Cloud of Dharma, these retinues do not precisely recognize the nature of Pure Perfect Presence. Retinues of **bodhisattvas** who abide **on the ten levels**⁵³ **are obscured** by various kinds of emotional and cognitive obscurations. [530] On the other hand sambhogakaya **teachers** enjoy non-duality by not rejecting what arises. Rather, they **see the five aspects of pleasurable sense objects** as ornaments - the unceasing self-radiance of the five self-originated wisdoms of Mind. **These two types - sambhogakaya retinues and teachers - are also direct manifestations of** the primordially abiding state, **my nature**, self-originated Samantabhadra, the All-Creating Teacher. The *Dochu*, says:

The retinues of sambhogakaya teachers are bodhisattvas who abide on levels practicing ten non-conceptual contemplations. They do not remain in emotions but train in knowledge. They connect the accumulation of wisdom with *thugje* energy. Thus, this is named 'Perfection'.

Nirmanakaya Retinues

(r) "The consciousnesses of (nirmanakaya retinues) see by examining the essence of just-that-ness with their mental faculties. Some (non-buddhists) see an eternal state. Some see nihilistic

⁵³ The ten spiritual levels are: joyous, stainless, radiant, brilliant, hard to conquer, realized, far-reaching, unshakable, good intelligence, and cloud of dharma.

emptiness. Some see cause and effect in an erroneous way. When the four types (of non-buddhists, like) eternalists, are empowered, they become the four types (of retinues) who abandon bad (karma) and (maintain a) good attitude, based upon precepts of causes and effects. These retinues and teachers, who remain (on this level) for three great eons, are also my direct manifestations.

The consciousnesses of nirmanakaya retinues see by examining the essence of the just-that-ness, the real condition, with concepts or their mental faculties, which do not correspond with the authentic condition of things. For this reason, they believe that their mistaken perception is real. Some non-buddhists become obsessed with mistaken philosophical systems, and they see an eternal state, like *phywa* force, god and so forth. [531] Some, without anything like the existence of cause and effect or earlier and later, and so forth, see nihilistic emptiness. Some see everything about cause and effect in an erroneous way. If all these philosophical systems are summarized, there are four types: eternalists, nihilists, hedonists and materialists. When these four types are empowered with the *thugje* energy of nirmanakaya teachers, they turn away from those mistaken paths. They then follow precepts of unmistakable method to (respectively) accept and reject good and bad causes and joyful and sorrowful effects. Based on those precepts, there are four types of retinues who abandon bad karma of the three gates and abide on paths with a good attitude. The four types of retinues are male ordained people, female ordained people, male lay people, and female lay people. So these retinues remain on the level of cause, effect, struggle and achievement for a long time, like three great eons. [532] About that Longchen Rabjam says:

After the retinues of gods, humans, eternalists, teachers and healers are empowered with *thugje* energy which transforms capacity and attitude, they become various unspecified nirmanakaya retinues, like the four types: male and female ordained people and male and female lay people.

The appearances of both nirmanakaya retinues and teachers are also direct manifestations of the self-radiance of my All-Creating *thugje* energy and not something different. Thus he spoke.

Definitive State

The third subdivision explains the method of the direct manifestation of the definitive state, with its essence, nature and *thugje* energy.

(r) **"Those in the state of *rigpa* wisdom are authentic definitive direct manifestations."**

For **those in the state of** their own individual *rigpa*, the authentic **wisdom** Mind of their respective retinuees, the previously mentioned teachers of the three kayas teach meaningful vehicles with **authentic definitive** teachings [533] which arise from the *tsal* energy of the essence, nature and *thugje* energy of all-creating Pure Perfect Presence. These retinuees have scriptures and understanding to unmistakably experience the intent of their specific teachings. Thus, these retinuees are **direct manifestations**, the nature of all-creating Pure Perfect Presence. The *Dochu* says:

Those in the *rigpa* of wisdom Mind display my nature. Because they experience, display and unify with my nature, they display my nature in my nature and experience my nature. This is called 'teaching'.

How the Three Perfections Manifest

The second subdivision explains how those Perfections manifest for others. [534]

(r) **"Hey Mahasattva! Regarding 'direct manifestation', what is directly manifested, and by whom? Who (manifests)? I directly manifest. What is directly manifested? The state of Presence Itself is directly manifested. Why are there direct manifestations? There are direct manifestations for the benefit of retinuees who have their specific views about the world."**

Hey Mahasattva! Regarding 'direct manifestation', what phenomenon is directly manifested, and by whom? And why? Who is the creator who directly manifests? I, the All-Creating Teacher, directly manifest. What is directly manifested? The essence of the precise state, the unfabricated authentic condition of the self-originated wisdom of Presence Itself, is directly manifested. Why are there direct

manifestations? There are direct manifestations for the benefit of the groups of retinues of the teachers of the three vehicles who have their specific views and convictions about this Pure Perfect Presence, the source of the just-that-ness of the real condition, the world to be understood.

How the Perfections are Displayed

(r) "Some (retinues) manifest for the purpose of renouncing. Some manifest for the purpose of blocking. Some manifest for the purpose of practicing. Some manifest for the purpose of purifying. Some manifest for the purpose of accepting and rejecting. Some manifest for the purpose of their own state."

What is the manner of direct manifestation? There are specific stages of vehicles. **Some (retinues) manifest for the purpose of renouncing** phenomena of emotional afflictions, using acceptance and rejection based upon the four noble truths. [535] **Some manifest for the purpose of blocking** phenomena of all suffering, using meditation to reverse the twelve links of interdependent origination. **Some manifest for the purpose of practicing** the acceptance and rejection of phenomena which are identified according to two truths. These first three types are the three vehicles which guide based upon the cause of suffering.

Some manifest for the purpose of purifying concepts of object and subject. **Some manifest for the purpose of accepting** the modes of gods and purity **and rejecting** the modes of concepts and blemishes. These three are the vehicles of Vedic asceticism.

Some manifest for the purpose of achievement based upon the development and completion stages of the paths where **their own state** abides as the essence of primordially pure deities and mandalas. These are the vehicles with the methods of empowerment and transformation.

(r) "Some see a world to be rejected. Some see a world to be blocked. Some see a world to be overcome (with antidotes). Some see a world to be purified. Some see a world to be accepted or rejected. Some see a world to be subjugated. The retinues of the teachers of cause and effect see in those ways."

The retinues see in accord with their direct manifestations. **Some see the phenomena which visibly manifest the essence of all-creating Pure Perfect Presence, as a world to be rejected.** [536] **Some see**

a world to be blocked. Some see a world to be overcome with antidotes. Some see a world to be purified through purification. Some see a world to be accepted or rejected. Some see a world to be subjugated by subjugating it in the totality of one's state. More details can be understood from what is written in the parable of the poison tree⁵⁴. The retinues of the three teachers of cause and effect see in those ways.

How to Teach Others

The third subdivision explains how to teach to others these three aspects - teachers, retinues and teachings.

(r) **"Hey Mahasattva! The direct manifestations of my essence should be definitively taught. I am the essence of you. The manifestation of my essence is the manifestation of your essence. Through the direct manifestation of your essence, you should recognize your own essence. You should understand your own nature. You should teach this to retinues of cause and effect." Thus he spoke.**

Hey Mahasattva! The way in which all phenomena are the direct manifestations of the essence of me, the All-Creating Teacher of all phenomena, should be also definitively taught to retinues by you, Sattvavajra. [537] Furthermore, I, the All-Creator, am the essence of the self-originated wisdom of the rigpa Mind of you, Sattvavajra. Because there is no difference between us, that which is the direct manifestation of the essence of me, the teacher, is also the direct manifestation of the essence of you, Mahasattva. Accordingly, through the way in which all phenomena are the direct manifestation of your essence, you, Mahasattva, should recognize the manner of primordial enlightenment, the unfabricated authentic condition of ineffable transcendence, your own real condition, the essence of Pure Perfect Presence. Similarly, you should also understand that all these phenomena encompassed by the three Perfections, which appear as the outer and inner universe, arise from the unceasing tsal energy of your own rigpa, the nature of Pure Perfect Presence. [538] Thus, according to how you, Sattva, understand, you should also teach this in the same way to retinues of the three teachers of cause and effect. Thus he spoke.

⁵⁴ Various texts, like the Lotus Sutra, contain parables of a poison tree.

Non-Striving

The second main subdivision of this chapter proclaims that retinuees should not strive for something other than this All-Creating state. It has three subdivisions: the explanation that all Perfections are Presence Itself (p95); the mistake of searching for something other than Presence (p96); and the way in which natural dzogchen appears for individuals with high capacity (p103).

Presence Itself

The first subdivision explains that all Perfections are Presence Itself.

(r) Then Sattvavajra spoke the following to the retinuees of cause and effect. "Hey, retinuees and teachers of cause and effect! The All-Creator, the Teacher of teachers, created everything; he created the Perfections. The direct manifestations of the Perfections are direct manifestations of your own essence. You should understand your own essence. You should understand your own nature. Do not understand that phenomena are other than your own state. You should understand that all phenomena are your own state."

After the All-Creating Teacher encouraged Sattvavajra to teach the essence of the state to retinuees, **then**, as instructed by the All-Creating Teacher, **Sattvavajra spoke the following meanings to the retinuees and teachers who follow vehicles of cause and effect.** [539] What specifically did he teach? He exclaimed: **Hey, You who appear as retinuees and teachers of the three kayas who apply vehicles of cause and effect! The state of the All-Creating King, the Teacher of teachers of the three kayas of the victorious ones, directly manifested and created all phenomena, like the animate and inanimate universe, and so forth. Namely, he created the Perfections: teachers, teachings and retinuees. The direct manifestations of the three Perfections, not being something other, are direct manifestations of your own essence, the All-Creating King; the Perfections are not something other than his essence. That which is the essence of all-creating Pure Perfect Presence is also the essence of retinuees.** [540]

Thus, in the same way, you teachers and retinuees of cause and effect are not other than the state of Samantabhadra, the self-originated primordial lord, the All-Creator. So **you should understand that your own rigpa** is this essential state of omniscient total *rigpa*, the **essence of**

pure Perfect Presence. So **you should understand** that all these phenomena of samsara and nirvana encompassed by the three Perfections are **your own** Presence Itself, the self-arising *tsal* energy manifestations of the unceasing **nature** of self-originated wisdom. **Do not understand that** all those **phenomena** are separated into object and subject, so that you consider that they **are other than your own state**. **You should understand that all phenomena are** *tsal* energy manifestations of **your own state** of Presence Itself. You should realize the precise meaning of primordial inseparability from the state of the All-Creating King, dharmakaya. Thus he explained. [541] About this the Great Master⁵⁵ said: ,

Vivid unceasing immediate *rigpa* is precisely the primordial lord, Samantabhadra.

And the *Changchub kyi Sem Mejung* says:

All these world systems of the three-thousand-fold universe manifest from the Mind of tathagatas; there is nothing which is not marvelous Mind.

Mistake of Searching

The second subdivision explains the mistake of searching for something other than Presence. It has six subdivisions: sravakas do not see the natural state because they are attached to specific characteristics to reject or remedy in Pure Perfect Presence, which is non-dual (p97); pratyekabuddhas are far from the real condition because they are attached to characteristics which are renounced and blocked in Presence, which is beyond both negation and affirmation (p98); bodhisattvas are far from the unborn state because they abide in actions and strive to practice and travel in Presence Itself, which is beyond achievement and elimination (p99); [542] followers of kriyatantra contradict the natural condition because they apply outer and inner purity to the real condition, which transcends purity and deliverance (p100); followers of yogatantra are far from non-duality because they are attached to contemplations which accept and reject in the state, which is beyond the duality of acceptance and rejection (p101); followers of mahayoga and anuyoga are far from the wisdom source because they are attached to the development and completion stages with their actions and efforts to create self-perfection, which is beyond struggle and achievement (p102).

⁵⁵ Padmasambhava.

The first subdivision explains that sravakas do not see the natural state because they are attached to specific characteristics to reject or remedy in Pure Perfect Presence, which is non-dual.

(r) **"Sravakas do not understand their own state. They do not understand that objects are their own Presence. Because they consider that objects are like enemies and thorns, they reject their own essence. Then, for hundreds of eons, they do not see the real condition, their own Presence. They do not see the real condition of their own Presence, so they reject their own Pure Perfect (Presence) for hundreds of eons. They do not realize total bliss beyond action."**

How is it that they do not understand that phenomena are their own essence? Sravakas **do not understand** that all phenomena are **their own** real **condition**, the essence of Pure Perfect Presence. Here is the way they produce this obstacle. All **objects** to be considered, those things of the outer and inner universe, are the essence of the just-that-ness of **their own** Presence, whose nature is beyond the duality of object and subject. While they do understand the non-self of individuals, **they do not understand** the non-existence of inherent self-nature of phenomena. They see a separation of object and subject based upon partless particles of the outer object and partless instants of the inner subject. [543] All **objects** are considered to be harmful because they are related to the two noble truths of suffering and its origin. For this reason, they wield the sword of an executioner to slay the five aggregates. In brief, **because** they consider that there is something like a magic parasol for the sensory fields, **they consider that objects are like enemies and thorns** which should be rejected.

After they reject that real condition of their own essence, which is beyond both rejection and antidotes, for the duration of a very long time, like **hundreds of eons**, **they do not see the real condition** beyond concepts, the self-face of the self-originated wisdom of **their own Presence Itself**. [544] **They do not see that real condition, their own Presence**. So **they** do not see, but rather **reject their own essence, rigpa, Pure Perfect Presence, for the duration of hundreds of eons**. For this reason, it is said that **they do not realize the citadel of total bliss, dharmakaya, beyond both action and struggle**. Concerning this, the *Trödral Dönsal Chenpoi Gyü* says:

Although they understand the non-self of individuals, they do not reject the self of phenomena. The self-identity of phenomena appears as the duality of object and subject. By blocking the instantaneous conceptual continuity of the perceiver, they consider that they go beyond the duality of eternalism and nihilism. For example, just like the Ganges River is clear as the relative form of an apprehended object, they claim that there are small ultimate concrete particles, so that, for example, there are gaps in a yak's tail. There are two types: saurantikas and vaibhashikas. [545] Because of their opinions, sravakas contradict the state of non-dual total bliss.

Pratyekabuddhas

The second subdivision explains that pratyekabuddhas are far from the real condition because they are attached to characteristics which are renounced and blocked in Pure Perfect Presence, which is beyond both negation and affirmation.

(r) "Pratyekabuddhas do not understand that those objects are their Presence. They consider that the conditions of those objects are enemies. Thus, they block their own essence. For the duration of hundreds of eons, they do not see the real condition, their own Presence. As long as they do not see the real condition of their own Presence, for the duration of hundreds of eons they block their own Pure Perfect Presence. Thus, they do not realize total bliss beyond action."

Similarly, pratyekabuddhas **do not understand** that all those objects are their own Presence Itself, the state of self-originated wisdom. They consider that outer and inner objects manifest in the form of the consecutive earlier conditions and consecutive later conditions of the twelve links of interdependent origination⁵⁶. They consider that the objects are enemies, with the characteristics of the two noble truths of suffering and its origin. Because they meditate in a way which tries to reverse the twelve links of interdependent origination, they block their own *rigpa*, the essence of Pure Perfect Presence. Thus, for the duration of hundreds of eons, they do not see the real condition, their own essence, all-creating Pure Perfect Presence. As long as they

⁵⁶ The twelve links of interdependent origination are: ignorance, karmic formations, consciousness, name and form, sense bases, contact, sensation, craving, grasping, becoming, birth, and old age and death.

do not see the real condition of their own Presence, that state beyond birth and cessation, for the duration of hundreds of eons they block by themselves that nature of their own Pure Perfect Presence. Thus, they do not realize the citadel of unchanging total bliss primordially beyond action and struggle. [546] The *Trödral Dönsal Chenpoi Gyü* says:

Definitively understanding the non-self of individuals just as explained above, they see a partial non-self in the sensory fields of phenomena. Convinced of the characteristics of both of those non-selves, through their opinionated views, pratyekabuddhas fall away from the state of non-dual total bliss.

Bodhisattvas

The third subdivision explains that bodhisattvas are far from the unborn state because they abide in actions and strive to practice and travel in Presence Itself, which is beyond achievement and elimination.

(r) "Bodhisattvas do not understand that those objects are their own Presence. Seeing those objects as objects to be purified, they try to purify their own essence. Thus, for three great eons, they do not see the real condition, their own Presence. Because they do not see their own Presence, the real condition, they are devoid of confidence in their own Presence beyond purification."

Those who follow the vehicle of bodhisattvas **do not understand that all those** outer and inner phenomena, which manifest as the **objects** of the six senses⁵⁷, **are their own Presence Itself**, the very essence of self-originated wisdom. **They see those phenomena, which manifest as object and subject, as objects to be purified** in the essence of the unborn real condition. They have the desire to gradually travel five paths⁵⁸ and ten levels **by trying to purify their own essence of rigpa** through struggle and achievement. **Thus, [547] for something like three immeasurable great eons, they do not see the real condition, the non-dual essence of their own Pure Perfect Presence. They do not see their own Presence Itself, the real condition, the essence of natural wisdom, primordially beyond elimination and addition. Because they are obscured in that way, they are devoid of confidence in the view of the primordial total naturalness of their own Presence Itself, which is**

⁵⁷ Color-forms, sounds, smells, tastes, tactile qualities and mental events.

⁵⁸ The five paths are preparation, application, seeing, meditation and no more learning.

primordially **beyond** birth and does not need any **purification** or travel. The *Trödral Dönsal Chenpoi Gyü* says:

They see beyond the two kinds of self-identity, and they believe in the principle of the two truths. They see mind as ultimate, but they do not deny the relative, which is like a dream or mirage. [548] This view of bodhisattvas contradicts the state of non-dual wisdom.

Kriyatantra

The fourth subdivision explains that followers of kriyatantra contradict the natural condition because they apply outer and inner purity to the real condition, which transcends purity and deliverance.

(r) "Followers of kriyatantra see the existence of the dirt of object and subject in those objects, which are the purity of the essence of Pure Perfect Presence. For this reason, they apply outer and inner concepts, using the three purities. They practice purity through cleansing and purification rites. They do not see the purity of their own Presence. They are separated from the purity of their own Presence. For seven human lifetimes they do not see the real condition, their own Presence."

Those phenomena, which manifest as the outer and inner objects of the animate and inanimate universe, are the total purity of the essence of all-creating Pure Perfect Presence. Because followers of kriya action⁵⁹ tantra do not understand that Presence is primordially beyond the duality of object and subject, they **see the existence of the dirt** of the duality of object and subject. So they apply all **outer and inner concepts**, like the purity of outer articles, utensils, and so forth, **with the three purities**. They meditate with the principle that deity and self are respectively lord and servant. **They practice** to attain the nature of **purity** through behavior, like **cleansing, purification rites**, and so forth. Thus, **they do not see** the nature of primordial **purity**, the real condition of **their own Presence**. [549] **They are separated from** and do not see the natural face of the total **purity of their own Presence**. It is said that, **for seven human lifetimes they do not see the real condition of their own presence**, the natural state beyond purification and liberation. The phrase 'for seven human lifetimes' is said to have the same basic meaning

⁵⁹ Followers of kriyatantra emphasize the actions of cleanliness and ritual purification.

as the explanation that those on the paths of kriyatantra may realize the goal in eight great eons, because the lifespan of a *rigdzin* may be one eon. The *Trödral Dönsal Chenpoi Gyü* says:

Although they never move outside the non-conceptual dimension which is beyond production and cessation, they see the two types of *sattvas*⁶⁰ as lord and servant. Those with the opinionated view of kriyatantra contradict the meaning of the total bliss of Samantabhadra.

Yogatantra

The fifth subdivision explains that followers of yogatantra are far from non-duality because they are attached to contemplations which accept and reject in the state, which is beyond the duality of acceptance and rejection.

(r) "(Followers of upayatantra and yogatantra) see objects to accept and reject in Pure Perfect (Presence) beyond acceptance and rejection. Because of that, they accept and reject their own self-originated state. They themselves accept and reject their own (Presence). Thus, for three lifetimes with uninterrupted (births) they do not recognize their own Presence beyond duality."

All phenomena arise as the self-radiance of *rigpa*, all-creating **Pure Perfect Presence**, primordially **beyond** the dualities of good and bad, **acceptance and rejection**. But followers of the two higher outer tantras **see objects to be accepted and** some objects whose impure qualities should be **rejected**. The self-originated state of the one wisdom, Presence Itself, is beyond the dualities of good and bad, acceptance and rejection. **They accept and reject their self-originated state**, using struggle and practice, like cultivating contemplations with and without characteristics. [550] **They themselves** deny and affirm, while seeing duality to **accept and reject** the nature of **their own** one Presence Itself. **Thus, for the duration of three human lifetimes** they purify and practice their paths, using their uninterrupted births. **They** make the mistake of **not recognizing** the authentic condition of **their own Presence Itself, beyond the duality** of acceptance and rejection. The *Dönsal* says: [551]

⁶⁰ Visualized deity as samayasattva and real deity as jnanasattva.

While never moving from the non-conceptual realm beyond birth and cessation, they see the two types of sattvas as relatives or friends. Those with the opinions of ubhayatantra and yogatantra contradict the indivisible state of the total bliss of wisdom.

Mahayoga and Anuyoga

The sixth subdivision explains that followers of mahayoga and anuyoga are far from the wisdom source because they are attached to the development and completion stages with their actions and efforts to create self-perfection, which is beyond struggle and achievement.

(r) **"Followers of mahayoga and anuyoga see self-perfected Pure Perfect (Presence) as objects with which to struggle and practice. Using the three aspects of contemplation for the development of Presence, they try to realize their own essential state by bringing all under their power. They try to realize by searching for their own Pure Perfect (Presence) which is beyond searching. Thus, after they practice on (specific) days for sixteen months, they take form with sambhogakaya attributes until the age of sixteen hundred years. Then they must newly understand their own self-perfected Presence."**

In correspondence with their specific views, followers of mahayoga and anuyoga see the primordial unfabricated **self-perfected** essence, all-creating **Pure Perfect Presence** beyond struggle and achievement, **as objects with which to struggle and practice**, using the development and completion stages. **They use the three aspects of contemplation**, based upon the **development** stage with two aspects of relative and absolute **Presence**, and so forth. **They try to realize their own essential state** of total purity, equality and bliss **by transforming and bringing all the universe under their power** in the essence of one mandala. [552]

They try to newly realize by searching for their own real condition, *rigpa*, Pure Perfect Presence, the total bliss of spontaneous vastness which is primordially beyond searching. Thus, after they rely upon practice of group-assembly (sadhana on specific) days for sixteen months, and so forth, they realize *rigdzin* mastery over lifespan. They take form with sambhogakaya attributes, with that body of a *rigdzin*, until the age of sixteen hundred (human) years, which can be subdivided into sixteen lifetimes. Then they must newly understand their own Presence Itself, the **self-perfected** wisdom of the clear light,

which is beyond struggle and achievement. Thus, they are said to contradict and be far from the wisdom of the source. The *Dönsal* says:

While (Presence) is unborn and unceasing, and never moves from the non-conceptual, [553] mahayoga is attached to specific opinions which see sensory bases and fields as gods and goddesses. This contradicts the state of total bliss beyond concepts. Though (Presence) is unagitated, non-conceptual and beyond birth and death, the opinionated views of anuyoga see space, wisdom, gods and goddesses. This contradicts the state of total bliss of immaterial transparent self-manifestation.

Natural Dzogchen

The third subdivision explains the way in which natural dzogchen appears for individuals with high capacity.

(r) "The direct manifestation of the real condition of their own Presence is useless for those who struggle and achieve by maintaining concepts of cause and effect. But for those practitioners with karma and fortune, Presence directly manifests to benefit their intention." This was spoken by Sattvavajra.

Individuals who abide in vehicles which have struggle and achievement obscure by themselves their own Presence, the self-face of dharmakaya. For this reason, **the direct manifestation of the unborn real condition of their own Presence**, the total primordial clear light, is **useless for those who struggle and achieve by maintaining concepts of cause and effect.** [554] But **those individuals with previous good karma and capacity** are beyond struggle and achievement with cause and effect. Those with the supreme capacity to precisely understand the authentic principle of atiyoga dzogchen instantly realize effortless knowledge totally beyond conceptual mind. For this reason, (Presence) **directly manifests to benefit their intention** to dissolve the abyss of the three realms of samsara with the power of *rigpa*. **This was spoken by Sattvavajra.**

All is Presence

The third subdivision explains that everything is the essence of the All-Creating state, the just-that-ness of Presence Itself. It has four subdivisions: vehicles of cause and effect do not understand (p104); the

explanation of the natural condition as it is (p105); the manner in which the essence of the Perfections directly manifest (p116); [555] and the extensive explanation, to justify the manner of direct manifestation (p118).

Followers of Vehicles Do Not Understand

The first subdivision explains that vehicles of cause and effect do not understand.

(r) Then the All-Creating King himself taught.
"Hey Mahasattva! The direct manifestation of the real condition is your own Presence. Those who follow vehicles of cause and effect do not understand that their own Presence is directly manifested."

After (Sattvavajra's) instruction that teachers, retinues and teachings should not search for something other than their own Presence, **then the All-Creating King himself**, the Teacher, **taught** to the retinue of Sattvavajra and others about how the followers of lower vehicles of cause and effect do not understand the direct manifestation of Presence Itself. **Hey Mahasattva! This display and direct manifestation of the real condition**, the non-dual profound luminous total primordial all-creating Pure Perfect Presence, is not something else, but it is **your own Presence**, the primordially unborn self-originated wisdom. Nevertheless, those **followers of vehicles of cause and effect** explained above **do not understand that their own Presence is directly manifested**.

(r) "(Sravakas and pratyekabuddhas), who renounce and block, remain (on their path) for long eons. (Bodhisattvas) remain (on their path of) traveling and purifying for three eons. (Followers of) kriyatantra (remain on their path) for seven human lifetimes because of purification with washing and ritual cleanliness. Followers of (yogatantra remain on their path of) spiritual blessings, acceptance and rejection for three human lifetimes. Followers of (mahayoga and anuyoga) subjugate their state. For one thousand six hundred years, they take up the attributes of sambhogakaya. Thus, they must newly understand their own Presence. When (followers of lower vehicles) understand, they realize total bliss beyond struggle."

Through attachment to the paths of their individual vehicles, sravakas and pratyekabuddhas **renounce and block** this real condition,

pure Perfect Presence. Thus, even though **they remain on the path** of renouncing and blocking **for the duration of** immeasurably long eons, they do not realize the ultimate goal, total Pure Perfect (Presence). [556] Bodhisattvas **remain for three** immeasurable eons gradually **traveling** the five paths and ten levels **and purifying** the two obscurations. Followers of **kriyatantra** are obscured for **seven human lifetimes** because they are attached to practices of **purification with washing and ritual cleanliness**. Followers of **yogatantra** are delayed for **three human lifetimes** because they remain on their path of **acceptance and rejection** based upon the **empowerment** of the three gates, the four miracles, and so forth. Followers of mahayoga and anuyoga **want to subjugate** all phenomena with contemplation and realize that phenomena are their own total state. **For one thousand six hundred years, they take up the attributes of sambhogakaya**. Thus, it is necessary that **they must newly understand their own Presence** Itself, the wisdom of the source. [557]

When all those inclined to lower vehicles **understand** at a certain time the All-Creator, the knowledge of dharmakaya, their own Presence, the unborn state, they transcend all struggles and achievements of the lower vehicles. They **realize** the unchanging level of **total bliss beyond** strife and **struggle**. There is no realization from struggling and achieving with cause and effect on the paths of the lower vehicles. Practitioners who abide in primordial *rigpa*, their own nature, the state of effortless primordial enlightenment, simply see directly. The *Mutig Trengwa* says:

There is no liberation through effort. One abides in liberation from the very beginning.

Venerable Saraha says: [558]

That which is primordially unborn is understood today through teachings by the glorious guru.

Natural Condition

The second subdivision explains the natural condition as it is. It has eight subdivisions: the explanation that Presence Itself is primordial Pure Perfect (Presence) because Presence transcends struggle and achievement (p106); the errors with the words of lower vehicles because Presence is naturally devoid of any labels (p108); ordinary uncontrived relaxation because Presence is beyond hopes, fears, struggles and

practices (p109); the instruction to not strive for something else because enlightenment is one's own Presence (p110); the explanation that the searcher who searches deviates from Presence and searches uselessly (p111); the explanation that attachment to keeping mind in a one-pointed state is a vehicle of bondage (p112); if the natural state is taught to those with less intelligence, they continue to reject, affirm and negate phenomena (p113); and the explanation that one's own Presence is dharmakaya because Presence transcends cause, effect, struggle and achievement (p114). [559]

Presence Beyond Struggle and Achievement

The first subdivision explains that Presence Itself is primordial Pure Perfect Presence because Presence transcends struggle and achievement.

(r) "Hey Mahasattva, listen! Unlike the great vehicles of cause and effect, the *lung* instruction of me, the All-Creator, apprehends the definitive state. All phenomena, however they appear, are primordially one in your own Presence, the real condition. Thus, you should not be like followers (of vehicles) of cause and effect, who conceive (dualistic doctrines) about these (phenomena). You should not conceive anything about the just-that-ness of your own Presence. Those things which are considered to be the just-that-ness of your Presence are the (self-)manifestations of the nature of your Pure Perfect (Presence)."

Hey Mahasattva, listen! The teachings from the vehicles of sravakas and pratyekabuddhas teach paths of acceptance and rejection based upon **cause and effect**. From those teachings right up to the teachings of anuyoga, the great completion **vehicle** of mantrayana, it is not necessary to newly achieve the real condition - the wisdom of the source, *rigpa*, Pure Perfect Presence - by using cause, effect, struggle and achievement. **Unlike those vehicles, the *lung* instruction of me, the All-Creator, is a teaching primordially beyond rejection, acceptance, fabrication and transformation. From among all vehicles, my teaching apprehends the ultimate definitive state. How is that? All phenomena, however they appear as outside and inside, samsara and nirvana, and so forth, are primordially indivisible from your own Presence, the primordially pure real condition, just-that-ness, which is beyond all discussions, plans and concepts. [560] Manifestations are equally identical as the *rolpa* energy of Samantabhadra. Emptiness is**

equally identical as the essence of Samantabhadri. Their non-duality is identical in the space of total bliss. The *Tsaldzog* says:

Yab Samantabhadra displays wisdom in all possible ways. *Yum* Samantabhadri unifies all in her state. The kaya of Presence Itself, Samantabhadra, is beyond even the names for characteristics. Presence functions through the method of self-manifestation, which is beyond grasping mind.

The *Chöying Rinpochei Dzö* says:

Mother is primordial self-perfected space; in her, samsara is all-good; nirvana is all-good. In the dimension of all-good, samsara and nirvana have never existed. Manifestations are all-good; emptiness is all-good. In the dimension of all-good, manifestation and emptiness have never existed. Birth and death are all-good; pleasure and pain are all-good. [561] In the dimension of all-good, pleasure, pain, birth and death have never existed. Self and other are all-good; eternalism and nihilism are all-good. In the dimension of all-good, self, other, eternalism and nihilism have never existed. Attachment to existence in non-existence is called delusion. It is really ridiculous to be attached to specific characteristics of samsara and nirvana in a condition like a dream, which has no base.

To summarize, in the primordial non-conceptual transcendent state, *rigpa*, the dimension of Pure Perfect Presence, all phenomena naturally abide as the nature of **one** totally perfect equal non-duality. **For this reason, you should not be like followers of the vehicles of cause and effect, who conceive** dualistic doctrines, like good, bad, acceptance, rejection, and so forth, **about all these various phenomena** of the outer and inner universe. Longchen Rabjam says: [562]

Activities of sentient beings do not exist separately from dharmadhatu. Dharmadhatu is all-pervading and does not abide as a unity or plurality. Dharmadhatu abides equally in its way of remaining. Because it has no near or far at all, dharmadhatu remains eternally in the dimension of non-duality.

Similarly, **you should not conceive** and analyze anything **about the just-that-ness of your own Presence Itself**. Why is this advised? **The just-that-ness** of the original condition of **your own Presence** exists as

the base of what is understood and **considered to be** the primordial liberation, the primordially pure real condition. All these things which manifest as the outer and inner universe are not something other, but **are self-manifestations of the nature of your own** real condition, **Pure Perfect** Presence. These phenomena are the essence of the totally rootless baseless *rolpa* energy of empty forms, which appear although non-existent. They do not exist as something to search for or to consider to be elsewhere. Thus, there is the advice to go beyond all mental grasping for a reference point. [563] *The Nelug Rinpochei Dzö* says:

In the same way that an illusory reflection appears even though it has an empty nature without substance, from the very moment that all phenomena of the universe appear, they have no substance and are never other than Pure Perfect Presence.

Presence Beyond Words

The second subdivision explains the errors with the words of lower vehicles because Presence is naturally devoid of any labels.

(r) "Not understanding (that there is nothing other than) this (Presence), each (vehicle) assigns specific names. They apply labels like 'the non-appearing ultimate in the appearing relative'. (But) ultimate and relative are one truth, beyond two aspects. Even the one truth of the non-duality of ultimate and relative does not exist as something definitively real. Thus, if I assigned the term 'real', this also would be an illusion."

Not understanding that all phenomena are not other than this Pure Perfect Presence, **each** lower vehicle distinguishes the two truths and **assigns names** with their **specific** considerations. Although these vehicles apply labels like 'there is the emptiness of **the non-appearing ultimate in the appearing relative**', [564] **ultimate and relative are the nature of one indivisible truth, beyond separation into two aspects. There does not exist something definitively real** which is other than just saying the words 'one truth'. **Thus, if I, the All-Creating King of dharmakaya, assigned the term 'real' by saying 'there is one truth', this also would be just an illusion.** Thus, it is said that the essence is beyond all speech, concept and communication. *The Tsemnyi Thegpa* says:

Although there is one unborn truth, some people say 'there are four truths'. Since there is one truth in the source, Pure Perfect

(Presence), how can four truths be seen when they do not exist?
[565]

Presence Beyond Hope and Fear

The third subdivision explains ordinary uncontrived relaxation because Presence is beyond hopes, fears, struggles and practices.

(r) **"While the desire for bliss is the disease of attachment, bliss is obtained through non-desire. Enlightenment is not realized through practice. Enlightenment is already self-perfected when one relaxes naturally beyond seeking. One should relax beyond concepts, abiding naturally beyond seeking."**

Furthermore, without understanding that Presence Itself is primordial enlightenment, practitioners gradually travel on paths and levels, using acceptance, rejection, effort and struggle. They are dominated by the **disease of attachment** to some wish, like specifically the **desire** to newly obtain some **bliss** of the unsurpassable goal. However, when one abides **beyond** hopeful and fearful **desires** in the unfabricated natural realm where all actions, actors, struggles and achievements dissolve, the primordial state of unchanging **bliss** is automatically **obtained** and possessed. Why? The citadel of the goal of **enlightenment** is not newly **realized through practice** using acceptance, rejection, actions and struggles. **Enlightenment is already self-perfected** without effort **when one relaxes naturally beyond seeking**. Thus, **without seeking** for some other citadel of unsurpassable Pure Perfect (Presence) where the attitudes of hope, fear, negation and affirmation dissolve, **one should** simply and naturally **abide in the natural** realm beyond fabrication and transformation. There is the advice to **relax** in absolute equality **beyond concepts**, without constructing any mental reference point. [566] *The Bangdzö Trul De* says:

Total unsurpassable Pure Perfect (Presence) is not realized through fabrication. Presence is realized by natural relaxation without fabrication. When one fabricates anything about Presence, one just creates an illusion and does not understand. Presence is not realized by seeking. It is realized by relaxing in equality beyond seeking.

Presence Beyond Striving

The fourth subdivision explains the instruction to not strive for something else because enlightenment is one's mind.

(r) **"The label, 'enlightenment', is just a name without meaning. I do not teach that 'enlightenment' really exists. Anyone who sees the existence of enlightenment never discovers some enlightenment other than the space of the real condition. Without seeing enlightenment, one should understand that one's own Presence is beyond action. When examined, nothing exists; yet your own Presence is primordially clear. Without appearing as something substantial, your own Presence pervades everything."**

Does one realize something or not by abiding naturally, without fabrication? Is it necessary to realize the citadel of the goal of enlightenment based upon acceptance, rejection, struggle and practice? [567] **'Enlightenment' is designated with a label, which is just a name without any essential meaning. I, the All-Creating Teacher, do not teach that this 'enlightenment' exists really or ultimately. Why? Any person who sees the existence of some nice goal to obtain called 'enlightenment', and then tries to find it, will never discover some enlightenment other than the space of the real condition, just-that-ness beyond concepts. For this reason, without seeing the existence of some 'enlightenment' to obtain somewhere else, one should understand that this state of one's own Presence is beyond action. One's own Presence is self-perfected primordial enlightenment. The Dützi Chüthig says:**

Understanding that one's own state is enlightenment, one should not try to accomplish enlightenment. Understanding that one's Presence Itself is dharmakaya, [568] one should not look for dharmakaya somewhere else. Even if one searches for hundreds of thousands of eons, one will never discover it.

But if one's own Presence is enlightenment, how can 'enlightenment' be just a label? **When one's own Presence, self-originated wisdom, is investigated and examined, nothing at all exists. There is just communication with words like 'Its essence is primordial space-like emptiness'. Yet when one relaxes in exactly that unfabricated Presence, there is nothing like total blank nothingness. One's own Presence is the essential nature of totally self-perfected primordially**

clear light. Similarly, because the essence of Presence Itself **does not appear as something substantial** which can be grasped, it is empty. **Yet one's own Presence**, uncompounded total bliss, Pure Perfect Presence, permeates and **pervades everything of samsara and nirvana**. [569] Longchen Rabjam says:

Because there is no enlightenment, there is not even the label, 'enlightenment'. Assigning the name 'teacher buddha' is a mistake. Really there are neither buddhas nor sentient beings. One's *rigpa* does not abide in emptiness, but abides in total bliss. Because *rigpa* has nothing to grasp, it is empty. The lord of all buddhas is understood to be one's own *rigpa*. This king of self-manifesting *rigpa* exists everywhere, but is not understood by all. It is difficult to see this lamp of self-manifesting *rigpa* shining clearly, although it manifests everywhere.

Presence Beyond Deviation

The fifth subdivision explains that the searcher who searches deviates from Presence and searches uselessly.

(r) "The nature of enlightenment's being is these manifestations. (But followers of) the great vehicles of cause and effect consider that these (manifestations) are not (enlightenment). With various methods of renunciation, blocking, purification and empowerment, they deviate from their own Presence, the real condition beyond action. They leave aside their own Presence and search far away for some other (goal). Rejecting the bliss beyond action, they voluntarily undertake struggling. There is no greater debilitating disease than this."

What is that primordial enlightenment of transcendent self-originated wisdom which totally pervades samsara and nirvana? **The nature of (enlightenment's) being is just these existent clear unceasing present manifestations.** [570] The *Chöying Rinpochei Dzö* says:

In all-encompassing objectless unchanging dharmakaya, sambhogakaya manifests as the outer and inner universe, and nirmanakaya self-arises like reflections. Because there is no phenomenon which is not perfect as an ornament of the three kayas, everything arises as the *rolpa* energy of Body, Voice and Mind.

All these phenomena which appear as the outer and inner universe are primordial enlightenment without removing clothes or changing colors. Nevertheless, followers who are attached to paths of **the great vehicles of cause and effect consider** that **these** present appearances are **not** enlightenment. Thus, they now practice based upon effort and struggle to attain that citadel of the goal of enlightenment. The mahasiddha Nagpopa says:

It is a mistake to want to become enlightened again when enlightenment exists primordially. [571]

Followers of those lower vehicles engage in effort and struggle **with various** methods, like **renunciation, blocking, purification, domination through empowerment**, and so forth. Thus, they **deviate from their own Presence, the real condition**, the state **beyond action** and effort. **They leave aside their own** nearby **Presence**, which is the all-pervading self-perfected wisdom beyond struggle, the state of Samantabhadra. Then they **search far away for some other** goal. **After rejecting the** state of unchanging primordial **bliss beyond** the suffering of acceptance, rejection, **action** and effort, **they voluntarily undertake** the hardships of **struggle** and achievement with hope and fear. **There is no greater debilitating disease than this.** The hardships of those searchers are meaningless.

Presence Beyond One-Pointed State

The sixth subdivision explains that attachment to keeping mind in a one-pointed state is a vehicle of bondage.

(r) "Undistracted contemplation is the stake of attachment. That which is primordial does not deteriorate through distraction. Those imposters who hope for undistracted contemplation teach the provisional teachings of the great vehicles of cause and effect."

Because one's own Presence is already perfect enlightenment, the essence of total primordial self-perfected dharmakaya, it is not necessary to act or search at all. When that is not understood, mind which hopes to newly achieve some primordial enlightenment considers this concept to be a mistake. The cultivation of a non-conceptual **contemplation** which abides one-pointedly in its reference **without distraction** is really a fetter which conceives object and subject. That

contemplation is like **the stake** which **attaches** the practitioner to the samsaric situation. Both Garab Dorje and Longchenpa say: [572]

Even when intentional busyness is created, the real condition cannot be caged by the characteristic of openness like non-conceptual space. Passing time in meditation day and night is the state of attachment. The victorious one taught that non-conceptual meditation corresponds to the meditation of gods.

Thus, the meditation of **that which** is the essence of one's own Presence, **primordial** dharmakaya, the All-Creating King, does not newly attain anything. Just as there is **not** even the slightest defilement or **deteriorization due to distraction** by not meditating, those minds which **hope for** the situation of one-pointed **undistracted contemplation** of Presence Itself **are** simply **imposters**. [573] The *Tsemo Junggyal* says:

The worst concept is the desire for the non-conceptual, as if the non-conceptual were an antidote for the conceptual. The state of dharmadhatu is beyond the limitation of non-conceptuality. Both the conceptual and the non-conceptual are the limitations of words.

Thus, all acceptance, rejection, struggle and achievement **are** only **provisional teachings** of the gradual paths **of the great vehicles** taught by teachers **of cause and effect**.

Not Understanding

The seventh subdivision explains that if the natural state is taught to those with less intelligence, they will continue to reject, affirm and negate phenomena.

(r) **"The non-distraction and non-deteriorization of primordial being is the antidote which eliminates all struggles and achievements. But if the *lung* instruction of me, the All-Creator, is taught to retinues and teachers who teach cause and effect, they will affirm and deny, saying that 'effects arise from causes'."**

All phenomena are the nature of dharmakaya, primordial liberation, **primordially** beyond fabrication, transformation, rejection and acceptance. The *lung* instruction of dzogchen beyond action teaches

the meaning of **non-distraction and non-deteriorization**. This instruction is **the antidote for all** acceptance, rejection, **struggles and achievements** of followers of lower vehicles. This instruction is like the sun which illuminates all worlds by **eliminating** all darkness of concepts. [574] This **instruction of me, the All-Creating King**, is beyond cause, effect, action and struggle. **If this instruction is taught to those retinues and teachers** who follow paths of **cause, effect**, acceptance and rejection, they will have the misconception **that** this path has **effects** which **arise from causes**. Because they will **affirm** that cause and effect exist in the teaching of natural dzogchen, they will **negate** the authentic path. Therefore, do not teach (dzogchen to them). The *Khyungchen* says:

The signs of lesser vehicles, which detail behavior based upon wrong views, [575] include practicing a path of ten paramitas on ten levels. But the path of the sublime self-perfected equality of cause and effect abides in the equality of primordial liberation and pacifies affirmation and negation. If followers of lesser vehicles consider this primordial path beyond action, they are terrified and are not able to enter. They do not enter and cannot get familiar with co-emergence.

Presence Is Dharmakaya

The eighth subdivision explains that one's own Presence is dharmakaya because it transcends cause, effect, struggle and achievement.

(r) **"Practitioners who want enlightenment get involved with contemplation. Desiring contemplation, they reject unfabricated yoga. Unfabricated naturalness is the real condition of all. There does not exist anywhere some 'enlightenment' which is other than the real condition. 'Enlightenment' is only a name which is assigned. There is only one's own Presence, without the existence of any other 'real condition'. One's own unfabricated Presence is dharmakaya. Because unfabricated Presence is primordially unborn, one should not search for or try to obtain that unborn state. Searching and practicing do not realize the state beyond action."**

Some **practitioners who want to attain enlightenment get involved with** a mind which cultivates one-pointed non-conceptual **contemplation**. Because they have hope and fear in their **desire to**

cultivate **contemplation**, the sacred path of **yoga** which abides in **unfabricated** naturalness is **rejected** and not attained by those individuals. There does not exist the slightest thing to fabricate or transform in one's own Presence, self-originated wisdom. This remaining in **unfabricated naturalness is the real condition of all** samsara and nirvana, just-that-ness, *rigpa*, the unmistakable authentic condition of the Pure Perfect Presence. Thus, [576] **there does not exist anywhere some 'enlightenment' which is other than the real condition**, self-originated uncompounded wisdom beyond concepts. **'Enlightenment' is only a name which is assigned. There does not exist any other 'real condition of self-originated wisdom'.** The real condition is **one's own Presence** Itself which abides in total empty luminosity beyond attachment. All phenomena, however they appear, are perfected in the non-dual dimension of Presence Itself, self-originated wisdom. Thus, when there is self-liberation beyond renunciation, the three realms abide in total liberation. Longchen Rabjam says:

Everything is perfect in the one state; everything is liberated in its own state without renunciation. The kayas of buddhas and the bodies and emotions of sentient beings [577] and all things, however they appear, are ornaments of *rigpa*. The five poisonous emotions are wisdom nectar. The abyss of samsara is the clarity of the path of Pure Perfect (Presence). The three times are always consumed in the dimension of the three kayas. The root of birth and death is cut; the three realms are totally liberated. The duality of object and subject and all manifestations of all deeds and doers enact the state in the state by the state. Thus, they are liberated in the dimension of the root, Pure Perfect (Presence), *rigpa*. Self-originated *rigpa* is primordial dharmakaya. The victorious ones of the three times are also the kayas of that Presence.

Exactly **one's own unfabricated Presence** is enlightenment, **dharmakaya**. The **unfabricated** essence, *rigpa*, Pure Perfect Presence, is **primordially unborn**, self-originated, uncompounded, and not fabricated from any causes and conditions. [578] **Thus, one should not search for or try to obtain that unborn space-like state.** Since **searching and practicing do not realize the state beyond action**, there is the instruction to abide in unfabricated absolute equality. It is not necessary to do even the slightest amount of fabrication, transformation, acceptance or rejection. Although all phenomena are already enlightened in total primordial liberation, this communication about effortless

relaxation is not at all understood by individuals who strive with lower vehicles. This is a very special characteristic of practitioners of atiyoga dzogchen. Longchen Rabjam says:

Even when one does not practice atiyoga, the five poisons are beautiful ornaments. The infinite expansive Mind of *rigpa* is beyond renunciation and attainment in the dimension of the unique *thigle*. [579] *Rigpa* is self-liberated in its own condition, beyond understanding and not understanding. That real condition of liberation beyond duality is a phenomenon of existence not possible for followers of lower vehicles. The ease with which a wild goat climbs a cliff is not possible for other beings, but is only possible for the goat. That liberation in the dimension of effortless *rigpa* is not possible for followers who struggle and practice with lesser vehicles. There is bliss in the dimension of infinite yoga beyond action. That objectless *rigpa* of primordial enlightenment cannot possibly wander in samsara, but pervades the primordial dimension.

Direct Manifestation of Three Kayas

The third subdivision explains the manner in which the essence of the Perfections directly manifest. It has two subdivisions: the brief explanation of the manner of direct manifestation (p116); and the detailed explanation of the manner of manifestation of dharmakaya, sambhogakaya and nirmanakaya (p117).

The first subdivision briefly explains the manner in which the Perfections directly manifest.

(r) "Hey Mahasattva, listen! The three types of teachers are dharmakaya, sambhogakaya, and nirmanakaya. The three types of vehicles are the one vehicle, two vehicles, and (three) vehicles. These (teachers and vehicles) are directly manifested by me, the Teacher, the All-Creating King."

Hey Mahasattva, listen! [580] The three types of teachers are dharmakaya teachers, whose unborn essence is beyond concepts, sambhogakaya (teachers), whose unceasing nature is total clarity and purity, and nirmanakaya (teachers), whose unspecified *thugje* energy manifests in any possible way. These teachers, respectively, teach the one vehicle, which explains that all phenomena are the unique *thigle* of

unborn dharmakaya beyond concepts, the **two vehicles**, which explain the nature of both view and behavior, **and the three vehicles**, which explain according to the intellects of disciples with high, medium and low capacities. **These teachers and vehicles are directly manifested by me, the Teacher, the All-Creating King.**

Detail of Three Kayas

The second subdivision explains in detail the manner of manifestation of dharmakaya, sambhogakaya and nirmanakaya.

Dharmakaya

(r) **"I am the birthplace of all teachers. They manifest from the three aspects of my essence. To retainers who delight in the unborn state beyond concepts, my essence beyond object and subject manifests as dharmakaya, non-conceptual absolute equality. The retainers of dharmakaya cannot be distinguished (from dharmakaya teachers). The explanation of the meaning of unborn absolute equality is the vehicle with nothing excluded."**

Furthermore, I, all-creating Pure Perfect Presence, **am the birthplace of all teachers** of the three kayas. [581] How do the three kaya teachers manifest from me? The teachers of the three kayas **manifest from the three aspects of the essence of me**, the All-Creating Teacher. The authentic condition of all phenomena is self-originated wisdom **beyond all concepts**. To self-manifested retainers of the teachers **who delight** in the primordially **unborn state** of timeless relaxation, **my all-creating essence beyond the dualism of object and subject manifests as dharmakaya**, the nature of **non-conceptual absolute equality**. The retainers of dharmakaya are self-manifested wisdom which **cannot be distinguished** from the teachers themselves. This Perfection of the teaching is **the explanation of the meaning** that all phenomena, without differentiation or exclusion, abide in the unique *thigle* in the dimension of primordially **unborn absolute equality**. **It is the vehicle with nothing excluded**, the one vehicle, the essence of dzogchen. [582]

Sambhogakaya

(r) **"To pure retainers who enjoy sense pleasures which manifest everywhere from my essence, my nature manifests as sambhogakaya (teachers). My nature teaches them how to complete their view and**

behavior. These (teachers and) extraordinary vehicles are manifestations of the nature of my *rolpa* energy."

Perceptible objects of the six senses unceasingly **appear everywhere from my unborn essence. To pure retinues who have found the place to enjoy and savor aspects of sense pleasures as ornaments without rejecting them, my nature manifests its clarity aspect as sambhogakaya teachers. My nature teaches to those retinues, wherever they appear, how to totally complete profound and dependable view and behavior. Both these (teachers and) the vehicles are extraordinary, because they are not the dimension of experience for all beings. Both are direct manifestations of the nature of the *rolpa* energy of the outward appearance of me, the All-Creator. [583]**

Nirmanakaya

(r) "My essence (also) manifests as *thugje* energy which emanates to somehow educate beings. These nirmanakaya emanations benefit beings. *Thugje* energy manifests in accord with cause and effect for four types of retinues."

The unceasing *tsal* energy of my unborn essence (also) **manifests as *thugje* energy which emanates to somehow educate beings who need education. These nirmanakaya emanations effortlessly benefit beings. In this manner, the *thugje* energy of inconceivable phenomena directly manifests in accord with and compatible with cause, effect, acceptance and rejection for four types of retinues⁶¹. These are the three vehicles of nirmanakaya.**

Extensive Explanation of Direct Manifestation

The fourth subdivision extensively explains the manner of direct manifestation. It has eight subdivisions: the explanation that all phenomena manifest from the one essence (p119); lower vehicles conceive something other than non-duality (p120); the explanation that, although one can think and say many things about the state of Presence Itself, these activities never move away from the one essence (p121); [584] the explanation of the self-perfected greatnesses because Presence Itself reveals the state beyond struggle and achievement (p122); Presence abides in the self-perfection of the three kayas because the source is

⁶¹ Male and female ordained people and male and female lay people.

perfect as Presence (p123); the explanation of the self-perfected qualifications because Presence Itself is dharmadhatu (p124); the explanation, using example, meaning and sign, that one's own Presence is enlightenment (p125); and Presence Itself is beyond affirmation and negation of existence and non-existence because it is just-that-ness (p127).

All from One

The first subdivision explains that all phenomena manifest from the one essence.

(r) "Hey Mahasattva! Briefly, here is the '*lung* instruction about direct manifestation'. The following explanation of my essence is the '*lung* instruction about direct manifestation'. The dimension of appearances manifests from the unique essence of me, the All-Creator, in three aspects (emptiness, clarity and *thugje* energy). The phenomena which manifest through those aspects are as follows: buddhas, sentient beings and everything of the animate and inanimate universe. These phenomena are direct manifestations of me, the All-Creator."

Hey Mahasattva! Briefly, here is the explanation of the '*lung* instruction about direct manifestation'. The following explanation that all phenomena of samsara and nirvana manifest from the *tsal* energy of the essence of me - the All-Creator, Pure Perfect Presence, total all-pervasive dharmadhatu - is the '*lung* instruction about direct manifestation'. Specifically, the essence of me, the All-Creator, abiding as the unique nature of dharmadhatu beyond concepts, is the base and path of the dimension of appearances from which all phenomena manifest. My essence manifests in three aspects: emptiness, clarity and *thugje* energy. The phenomena which manifest and naturally arise through the *tsal* energy of those three aspects are as follows: [585] buddhas, sentient beings, and everything encompassed by the animate and inanimate universe. Really, these phenomena are unceasing direct manifestations of *tsal* energy from the essence of me, the All-Creator, Pure Perfect Presence, the authentic condition, self-originated wisdom. The *Gyatso Khyilpai Gyü* says:

The source manifests *tsal* energy rays which pervade everything. Specifically, how do they manifest? The universal ground manifests from the dimension beyond ground. All substance

manifests from the dimension beyond substance. Variety manifests from the dimension beyond appearance. [586] Samsara and nirvana manifest from the dimension beyond existence. Ignorance and wisdom manifest from the dimension beyond duality. Essence, nature and *thugje* energy manifest from the dimension beyond any production. The duality of three kayas and three poisons manifests from the duality of *rigpa* and ignorance. From that duality arise the three types of pure realms and the three realms of samsara. From that duality arise liberation and non-liberation, which manifests as the duality of visions and illusions. From that duality arise transformation or non-transformation, which manifest (the duality of) unmistaken and mistaken mind. From that duality arise the five aggregates and five kayas⁶², which manifest understanding and not understanding. From that duality arise realization and non-realization, which manifest the duality of nirvana and samsara. Anything can arise from nothingness. (From the duality of) understanding and not understanding arise buddhas and sentient beings. [587] The profound vast real condition manifests my *tsal* energy.

Concepts of Other

The second subdivision explains that lower vehicles conceive something other than non-duality.

(r) **"Those who conceive the existence of something other than this Presence have no capacity to meet me, the All-Creator. Thus, they are the retinues of vehicles of cause and effect, with the gradual training of the three kaya teachers, my first retinues."**

All phenomena of the universe of samsara and nirvana are the essence of all-creating Pure Perfect Presence. What if someone considers that there **are** specific impure illusory phenomena which are **other than** their own Presence Itself? Someone may **conceive** and pursue the existence of 'enlightenment' which is something other than the self-manifestations. The example is that while one rides an elephant, one searches some other place for the elephant. **These practitioners have no capacity to meet me, the All-Creator**, self-originated wisdom. For this

⁶² The five kayas are dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya (union of first three kayas; also named abhisambodhikaya) and vajrakaya.

reason, they receive teachings **of the three kaya teachers, who are the first retinues** of the All-Creating King. They are not suitable recipients for the teachings of the supreme dzogchen vehicle. **They are the retinues of lower vehicles of cause and effect**, which give **gradual training** for the mind streams of disciples. [588]

Concepts Are Not Outside Presence

The third subdivision explains that, although one can think and say many things about the state of Presence Itself, these activities never move away from the one essence.

(r) **"Hey Mahasattva! My direct manifestations directly manifest as if they are something other than me. But they are direct manifestations of my state. They are direct manifestations of the real condition. They are direct manifestations of one's own Presence. They are direct manifestations of the unmistakable state. They are direct manifestations of the definitive state. They are direct manifestations of just-that-ness."**

Hey Mahasattva! The phenomena of the unceasing *tsal* energy appearances are **direct manifestations** (manifested) **by me**, the All-Creating Teacher. The phenomena of the universe of samsara and nirvana **directly manifest as if they are something other than me**. But really they are not something else. **They are direct manifestations of my state**, the nature of self-originated wisdom. What are they specifically? All phenomena of the universe **are direct manifestations of the real condition**, Pure Perfect Presence, the nature of primordial direct enlightenment. Moreover, **they are direct manifestations of one's own Presence**, self-originated wisdom, enlightenment as the nature of the total state. Uncontaminated by the concepts of object and subject, **they are direct manifestations of the unmistakable state**, enlightenment as dharmadhatu. [589] When examples, meanings and signs⁶³ depend upon the **definitive state**, these phenomena, however they appear, **are direct manifestations** of primordial enlightenment. In the realm of the real condition, **just-that-ness, they are direct manifestations** of 'enlightenment' which does not really exist except as a label.

⁶³ In general, the example is space; the meaning is the empty real condition; the signs are the unceasing manifestations of empty illusions in space.

Although it is said that all phenomena are the direct manifestations of enlightenment as the five great things⁶⁴, ultimately phenomena are direct manifestations of one's own unique Presence. No phenomenon exists which is other than simply differentiation into five distinct qualities of the greatness of the teachings. The *Dochu* says:

The Pure Perfect Presence of the five great things is praised with the five great things about Presence Itself. [590]

And the *Yikyob* says:

Because the uncompounded self-perfected essence is beyond rejection, non-abiding, independent and beyond all definitions, the supreme goal is especially great.

Five Self-Perfected Great Things

The fourth subdivision explains self-perfected greatness because Presence Itself reveals the state beyond struggle and achievement.

(r) "Hey Mahasattva! These direct manifestations of my essence are the direct manifestations of enlightenment as the five great things. The five great things about enlightenment are as follows. My nature is directly manifest. The animate and inanimate universe is my real condition. The real condition is directly manifested by appearing everywhere. Enlightenment is primordial, with no need for actions. Enlightenment is primordially great because it is beyond struggle and achievement. This explains so-called 'greatness of direct enlightenment'."

Hey Mahasattva! These direct manifestations of my all-creating essence in summary are the spontaneous direct manifestations of enlightenment as the five great things. The five great things are: the greatness of direct enlightenment without abandoning or renouncing any phenomenon, however it appears; the greatness of enlightenment as the total state, without depending upon anything; the greatness of enlightenment in space, without abiding in any particular place; the greatness of enlightenment of being-just-that, without depending upon

⁶⁴ The five great things about primordial enlightenment are direct manifestation, source of all, essential state, being-just-that, and non-enlightenment / transcendence.

anything; and the greatness of nothing other than enlightenment because everything everywhere is enlightenment. [591]

What are **the five great things about enlightenment**? They are **as follows**. **My nature**, all-creating Pure Perfect Presence, is **directly manifest**. The three vehicles of characteristics consider that all these phenomena which appear as **the animate and inanimate universe** are the impure phenomena of samsara. These vehicles consider that these eight consciousnesses with their objects are phenomena to be renounced, blocked and purified. But, ultimately, the **real condition of me**, the All-Creator, is the state with three self-perfected aspects: the essence beyond concepts, the characteristic of self-Presence, and the forms of magical illusion. Because this real condition **appears everywhere**, the nature of Pure Perfect Presence is **directly manifest**.

Thus, there is **no need for** dependence upon **actions** of renunciation, blocking and purification in the ways of vehicles of characteristics based upon effort and struggle. The essence of the real condition, Pure Perfect Presence, is primordially purified beyond ignorance. [592] The real condition is primordially unfolded in unlimited wisdom. The real condition is **primordial enlightenment**. Because there is primordial enlightenment **beyond struggle and achievement**, it is **primordially great**, and it is the antidote to overpower the three vehicles: sravakayana, pratyekabuddhayana and bodhisattvayana. **This is the explanation of the so-called 'greatness of direct enlightenment'**. Garab Dorje says:

The specific tradition of dzogchen is the greatness of direct enlightenment. The eight consciousnesses with their objects are self-perfected as the non-conceptual illusions of one's *rigpa*, without renunciation, blocking or purification. Thus, when one abides in direct enlightenment (*sang gye*), *sang* means that karmic traces, interdependent origination, concrete substance, and the darkness of ignorance are purified; *gye* means that wisdom unfolds without limitations. This is the great antidote to overpower the lower vehicles. [593]

Self-Perfection of the Three Kayas

The fifth subdivision explains that Presence abides in the self-perfection of the three kayas because the source is perfect as one's own Presence.

(r) **"Because these direct manifestations of my Presence are the source of all, they are the state of everything. Manifestations are primordial enlightenment, with no need for actions. Primordial enlightenment is primordially great, because it is beyond struggle and achievement. This explains the greatness of enlightenment as the total state."**

Similarly, **because these direct manifestations of the self-originated wisdom of the source, my all-creating Presence, are the source or nature of all phenomena, they are the state of everything.** Although all phenomena are the essence of the total state, mahayoga practitioners try to realize by relying upon the path of effort and struggle with the development and completion stages. But there is **no need for any actions** of struggle and achievement for dzogchen, because all phenomena are already governed in the total state of primordial self-originated wisdom. Thus, all struggles and achievements of the lower vehicles are **primordially** and fundamentally **purified** and the wisdom of one's own *rigpa* has unfolded⁶⁵ without limitations. **Because my Presence is beyond any struggle and achievement, it is primordially great** as the antidote for those vehicles involved with struggle and achievement. **This explains the greatness of enlightenment as the total state.** [594] Garab Dorje says:

As the supreme antidote to overpower dependence upon the struggles and achievements of mahayoga, and so forth, the primordial power of one's state as the total state purifies the struggles of bad methods and unfolds one's *rigpa* without limitations.

Self-Perfected Qualifications

The sixth subdivision explains self-perfected qualifications because Presence Itself is dharmadhatu.

(r) **"These unborn non-conceptual direct manifestations are, dharmadhatu because they are primordially beyond object and subject. They are primordial enlightenment because there is no need for action. They are primordially great because there is no need for**

⁶⁵ sangs rgyas (sang-gye: purified-unfolded; dissolution-expansion) are Tibetan syllables for 'enlightenment'.

struggle and achievement. This explains the greatness of enlightenment as dharmadhatu."

All phenomena are **direct manifestations** of primordially **unborn** and unceasing **non-conceptual** self-originated wisdom. They are enlightenment because they are **primordially beyond** all concepts of **object and subject**. Followers of anuyoga want to meditate and achieve the indivisibility of cause and effect by considering **dharmadhatu** to be the cause and self-originated wisdom to be the effect. [595] Followers of dzogchen have **no need for action** with effort and struggle, because all phenomena of causes, conditions and effects are **primordial enlightenment** as the one flavor of indivisible dharmadhatu. Thus, concepts attached to the characteristics of cause and effect are primordially spontaneously purified; there is unfolding in unlimited wisdom beyond all grasping for qualities. **Because** there is **no need for** any **struggle and achievement**, primordial enlightenment is superior to and the antidote for vehicles attached to cause, effect, struggle and achievement. Thus, direct manifestations are **primordially great. This explains the greatness of enlightenment as dharmadhatu.** Garab Dorje says:

This is the antidote for the cause and effect of followers of anuyoga, and so forth. Because causes, conditions and effects are the one flavor of dharmadhatu, there is purification without producing, without abiding, and without ceasing; [596] omniscient wisdom unfolds to govern characteristics.

Presence Is Enlightenment

The seventh subdivision explains, using example, meaning and sign, that one's own Presence is enlightenment.

(r) "These direct manifestations definitively (displayed) by me are explained with three aspects: example, meaning and sign. The meaning of the real condition is explained with the example of space. The sign of Pure Perfect Presence is directly manifested for those who have doubts about the definitive state. Example, meaning and sign explain enlightenment as being just that (state itself)."

These direct manifestations of all phenomena are unceasing appearances of my nature, **definitively displayed by the nature of me**, all-creating Pure Perfect Presence. But followers of yogatantra, and so

forth, see and struggle within a dimension of the dualistic actions of acceptance and rejection. Followers of atiyoga use **three aspects - example, meaning and sign** - to definitively explain the state of primordial enlightenment beyond acceptance and rejection. The *Dochu* says:

The example for absolutely all phenomena is space. Space transcends all objects of experience. The example of space is very special because it has the special quality that it cannot be pointed out. The meaning is the real condition. [597] The meaning of enlightenment, whose miraculous emanations arise from the unborn real condition, is the real condition itself. The sign is unceasing Presence Itself. Unceasing Pure Perfect Presence has the special feature that it is never interrupted. That sign is its greatness.

All these phenomena of the universe arise as miraculous emanations from the primordially unborn dimension of **the real condition**, the essence of Pure Perfect Presence. The **meaning** to be realized is that these phenomena are the essence of primordial enlightenment. [598] There is an example to point out this meaning. All these phenomena, from the very moment they appear, are unborn enlightenment as the nature of Pure Perfect Presence. Thus, enlightenment is **explained** and pointed out with the **example of space**, which transcends the dimension of mind. None of the *tsal* energy manifestations which unceasingly arise from the realm of **Pure Perfect Presence** have any definable essence. **For those who have doubts about this definitive** (state), **the sign** (of Presence) displays enlightenment as those **directly manifested** phenomena which appear for acceptance and rejection even though all phenomena are beyond good and bad. Thus, the **example** of space, the definitive **meaning** of the real condition, and the definitive **sign** of Presence Itself are very special and great as antidotes which overpower vehicles involved with acceptance and rejection. The logic of these three aspects **explains enlightenment as being just that** (state itself) which appears to yoga practitioners as the dualism to be accepted and rejected. These three aspects dissolve all attachment to acceptance, rejection, being and non-being; they unfold in self-luminosity the meaning of absolute equality. Thus, this is the greatness of definitive enlightenment or the greatness of enlightenment being just that. [599] The *Ngama* says:

Because anything as itself is the antidote to overpower those involved with acceptance and rejection, like followers of sattvayoga, the limitations of being and non-being are dissolved, and the self-luminosity of absolute equality unfolds.

Presence Beyond Affirmation and Negation

The eighth subdivision explains that Presence Itself is beyond affirmation and negation of existence and non-existence because it is just-that-ness.

(r) **"Although this unmistakable state of my essence is directly manifested, it is not perceived by any (followers of lower vehicles). 'That' means the unmistakable essence; 'just' means that the essence is not fabricated; '-ness' is a label for the essence itself. In that essence of just-that-ness, there is no superimposition of the existence of buddhas of the three times. There is no denial (by stating that) the sentient beings of the three realms are non-existent. Because there does not exist some state conceived in any way, I explain that this is the greatness of non-enlightenment." Thus he spoke.**

According to these explanations, all those phenomena which appear as the outer and inner universe are direct manifestations and the display of the **unmistakable state of the essence of me**, all-creating Pure Perfect Presence. This real condition has the five special features: it cannot be conceived by the mind as object and subject; it does not exist as an observed object; it is beyond conceptual characteristics; it cannot be pointed out with an example; and it does not exist as some dualistic phenomenon. Thus, the real condition is **not perceived as a direct manifestation by any** followers of lower vehicles. This is why the real condition, the nature of just-that-ness, is superior to everything. [600] The *Dochu* says:

Although everything is the greatness of enlightenment, enlightenment should be understood to have five aspects: it cannot be thought; it is not an object; it is beyond concepts; it cannot be pointed out; and it is uncompounded.

Thus, all phenomena are the real condition, enlightenment as just-that-ness. **'That' means** the authentic condition, self-originated wisdom, **the unmistakable essence. 'Just' means that the essence is not**

fabricated; that state is not fabricated from any causes, conditions, struggles or achievements. The *Menngag gi Tsawa Düpai Gyü* says:

The essence of Pure Perfect Presence is naturally, primordially and totally pure. Some wise buddha did not create Presence. [601] Some clever sentient did not fabricate Presence.

'-Ness' is a label for that authentic condition, the essence itself, which cannot be defined. Because no substantial characteristics exist **in that essence of the just-that-ness** of the authentic condition, **there is no superimposition of the existence of buddhas of the three times**. Because absolutely blank nothingness does not exist, and because there is potential to manifest anything in total unceasing self-luminosity, **there is no denial** by stating that **sentient beings of the three realms are non-existent**. **Because there does not exist some state conceived in any way**, the extremes of existence, non-existence, eternalism and nihilism and those attachments of the three viewpoints of the lower vehicles, which are involved with struggles, practices, causes, effects, acceptance and rejection, are dissolved in the groundless, and the nature of *rigpa* unfolds in unfabricated self-luminosity. In order to point this out to stupid people who do not experience this, there is the statement, 'all phenomena are primordial enlightenment'. [602] But, really, this is just an expression; absolutely no traces of limiting concepts really exist. The real condition is the supreme antidote to overpower those who say that this mere expression has a definitive meaning. The real condition goes beyond all fixations and attachments. Thus the text says: **"I explain the greatness of non-enlightenment. Thus he spoke**. The courageous teacher Garab Dorje says:

The sublimity of spontaneously abiding bliss and ultimate wisdom transcends the three partialities; this is the self-luminosity of primordial enlightenment. Liberated from the emptiness of substance, features and limitations, [603] the meaning is pointed out to stupid people with symbols; the definitive meaning is the supreme subjugator of mere words.

Thus, the first of these five great things explains that these knowable phenomena experienced as the outer and inner universe are already enlightenment, without depending upon any struggles or achievements with causes and conditions; this explains the essence of knowledge. The next two great things are dharmadhatu and the total state. The first one has the characteristic of pointing out that the essence

is purified of all conceptual limitations, and the second one explains that the essence impartially unfolds omniscient wisdom. The fourth great thing points out with a definition that those phenomena which directly manifest are the nature of enlightenment which is just that (state itself). The fifth great thing goes beyond all concepts of objects, characteristics, and mind by affirming that what is spoken of as 'enlightenment' has no meaning and no existence other than just a label which is sometimes necessary. [604] Because the five great things are far superior to any vehicles involving effort, they are called 'dzogchen'. Garab Dorje says:

The essence of direct manifestations is primordial enlightenment. The characteristics of that enlightenment are dharmadhatu which liberates limitations, and all-pervading omniscient wisdom which unfolds everywhere. The definition points out that enlightenment is just that (state itself). But a word assigned for some purpose does not establish meaning. The first great thing is the essence of knowledge; the next two are characteristics; fourth is the definition; the last is the seal⁶⁶. Because the five great things are extraordinary, they are dzogchen. [605]

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the fifteenth chapter, about *Manifestation of the Three Aspects of the Essence*.

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the fifteenth chapter, about *Manifestation of the Three Aspects of the Essence*.**

⁶⁶ Seal means transcendence of all concepts and experiences.

Chapter 16 - Real Condition

Chapters eleven through twenty explain the definitive real condition. Chapter sixteen explains that, since all Perfections are primordially established as the All-Creator, the real condition is beyond struggle, achievement, cause and effect. It has two subdivisions: the brief explanation; and the extensive explanation (p130).

Beyond Struggle and Achievement

The first subdivision briefly explains the real condition beyond struggle and achievement.

(r) Then the All-Creating King, Pure Perfect Presence, taught this incisive instruction to Sattvavajra.

All three - teachers, retinues and teachings - are directly manifested from the essence of Pure Perfect Presence, the All-Creating King. After explaining that these three Perfections are primordial enlightenment as the five great things, **then the All-Creating King, Pure Perfect Presence, taught this incisive instruction to Sattvavajra.** All phenomena are primordially self-perfected as the essence of Pure Perfect Presence. Practitioners who know this never move away from the chakra of the real condition. Thus, at no time do they need to struggle or practice with cause and effect. Rather, they remain naturally, without fabrication. [606]

Remaining Naturally

The second subdivision extensively explains the real condition beyond struggle and achievement. It has three subdivisions: the instruction to remain naturally in what just is, without fabrication, because the five Perfections are primordially perfected in Presence Itself, the All-Creator (p131); the instruction that Presence Itself is not realized through struggle and practice with cause and effect, because Presence is already self-originated (p132); and the explanation that practitioners who precisely understand the All-Creator are always in the chakra of the real condition and never move away from self-originated wisdom (p133).

Remaining Naturally without Fabrication

The first subdivision explains how to remain naturally in what just is, without fabrication, because the five Perfections are primordially perfected in All-Creating Presence Itself.

(r) **"Hey Mahasattvavajra, listen! I am the primordial King who created all. Teachers, teachings, retinues and times were created by me. Teachers who teach were created by me. Teachings display my essence. Retinues also manifest my nature. Times and places (are unified) in my essence. Within the display of the essence of me, the All-Creator, there does not exist even one phenomenon which is other than me. Even you, Mahasattvavajra, are the display of the essence of me, the All-Creator. You were manifested by me from me. Remain (naturally) in me, the All-Creator, the source of phenomena."**

He encouraged Mahasattva to listen to what he was going to explain by saying, **Hey Mahasattva! Listen** to this instruction about self-perfection beyond action. [607] What is it? **I am the primordial king who created all** Perfections. **All the teachers** of the three kayas, the **teachings** of the vehicles of cause and effect which are taught by them, the **retinues** who are the recipients of the teachings, the **times** of those teachers, and the places where they teach **were all created by me**. For the purpose of direct manifestations, **teachers who teach** the paths to the teachers of the three kayas **were created by me**, the All-Creator. **Teachings display the essence of me**, the All-Creator, the nature of Pure Perfect Presence, beyond cause, effect, struggle and achievement. There is no other meaning to be taught to those teachers. **Retinues are also direct manifestations** of the unceasing *tsal* energy manifestations of my nature. [608] There do not exist any **times and places** of assembly which are not **unified in my essence**. **Within the exclusive display of the essence of me, the All-Creator, the Teacher, there does not exist even one phenomenon which is other than me**. The *Kuntuzangpo Chewa Rangla Nepai Gyü* says:

The buddhas of the ten directions are my Presence. The animate and inanimate universe is my Presence. Directions and manifestations are my Presence. Outer and inner also are my Presence. The higher and lower realms are my Presence.

Even you, Mahasattvavajra, are the direct **display** of the unceasing *rolpa* energy of the essence of me, the All-Creator. Thus, you also were manifested by the *thugje* energy of me from the space of me, the teacher. For this reason, **I, the All-Creator, am definitely the source and essence of all phenomena.** Because there is no need for any hope or fear related to acceptance, rejection, struggle or practice, there is the instruction, '**remain** naturally (in me), without fabrication'. [609]

Presence Is Self-Originated

The second subdivision explains that Presence Itself is not realized through struggle and practice with cause and effect, because Presence is already self-originated.

(r) "Because **I, the All-Creator, am already primordially accomplished, you should not teach to any (retinues) that it is now necessary to act.** If you teach to retinues that it is now necessary to act, the retinues will be consumed by the disease of struggling. Practitioners will have the defect (of considering) that self-originated wisdom does not exist. Practitioners will have the defect of trying to fabricate Pure Perfect Presence. Practitioners will have the defect of trying to fabricate just-that-ness. (Practitioners with) these defects disregard the special qualifications (of self-perfection). Because (practitioners) become conditioned and are seduced away from the truth by false (paths), their struggles with what does not correspond (to the real condition) will never achieve what is beyond action."

Because there is no phenomenon other than the essence of me, the All-Creator, **I, the All-Creator, am already primordially accomplished** as the self-perfected essence of unfabricated dzogchen, the real condition. So you, Sattvavajra, **should not teach to any assembled retinues that it is now necessary to act,** depending upon struggle and practice with cause and effect. **If you teach to the assembled retinues that it is now necessary to act,** the assembled retinues will be consumed by the disease of struggling with activities in the manner of vehicles of cause and effect. And if they try to newly accomplish the citadel of the goal of enlightenment through struggle and practice with cause and effect, practitioners **will have the defect (of considering) that the wisdom of self-originated *rigpa*, which does not depend upon causes and conditions, does not exist.** [610]

Practitioners **will have the defect of trying to fabricate** through struggle and practice the uncompounded self-originated essence of **Pure**

Perfect Presence. Practitioners **will** have the defect of trying to **fabricate** and transform the **just-that-ness** of the natural condition into something other than relaxation in just-that-ness. (Practitioners with) **these defects** of struggling with activities **disregard the special qualifications** of total unfabricated self-perfection. They mistakenly consider that the qualifications do not exist and that it is necessary to newly construct them. The **false** paths of provisional teachings do not correspond to the real meaning. Their followers **become conditioned and are seduced away from the real truth** of the natural condition and are guided onto a mistaken path. **Their struggles with what does not correspond** to the meaning of the real condition cannot achieve **what is beyond action**. Thus, one should remain naturally, without fabrication or modification, in *rigpa* which **will never be achieved** through action and struggle with cause and effect. [611] In the section on the secret oral instruction that 'wisdom neither rejects nor accepts', the *Dochu* says:

In unchanging self-originated wisdom there is absolutely no renunciation or blocking. There is absolutely no training or travel. There is absolutely no object and subject. There is absolutely no acceptance and rejection. There is absolutely no searching and achieving. There is absolutely no cause and effect. Thus, self-originated wisdom has nothing to reject or accept. In the eight types of vehicles self-originated wisdom does not exist.

Practitioners Who Understand

The third subdivision explains that practitioners who precisely understand the All-Creator are always in the chakra of the real condition and never move away from self-originated wisdom.

(r) "Because you, Sattva, understand me, the All-Creator, (you know that) all phenomena created by me are primordial self-originated wisdom, just-that-ness. The three teachers are my self-originated wisdom. The three teachings also are my just-that-ness. All retinues are the principle of Sattvavajra. All Perfections of times and places are the Pure Perfect Presence of me, the All-Creating King." Thus he spoke.

You, Sattvavajra, understand that the essence of **me**, all-creating Pure Perfect Presence, is always beyond clarification or obscuration. This means that there does not exist any All-Creating King,

dharmakaya, other than the immaterial empty luminous temporal unceasing conscious *rigpa*, which abides ordinarily and naturally right now and is never conditioned by concepts of the three times. Thus, that state is directly manifest in oneself. [612] The *Sangye Dorje Sempa Tsigsumpai Gyü* says:

This clear essence of one's awareness is Samantabhadri buddha - pure emptiness beyond substance and color. The vividly present essence of one's awareness is Samantabhadra buddha - clear, vivid, unceasing awareness beyond nihilistic nothingness. One's *rigpa* is dharmakaya buddha - abiding as the inseparability of vivid awareness and empty essence beyond substance. [613]

and:

Because exactly one's vivid awareness is enlightenment, one should not search for some other enlightenment. Because one's vivid *rigpa* is continuously radiant, there is no action to achieve dharmakaya enlightenment.

And the *Yeshe Marmei Gyü* says:

Hey, Lord of Secrets! Self-perfection abides as the mass of your *rigpa* light in the center of your heart. The unceasing base for the manifestation of everything unceasingly arises as forms seen over there through the eye of your *rigpa*. Exactly those unceasingly clear visions of your eye are the wisdom of dharmakaya. Similarly, *rigpa* which hears sounds with the ears, [614] *rigpa* which senses smells with the nose, and *rigpa* which experiences tastes with the tongue are the wisdom of your dharmakaya.

Thus, all phenomena included in the universe of samsara and nirvana are understood to be the real condition, just-that-ness. Because **all phenomena created by me**, the All-Creator, never move for even an instant from the dimension of **primordial self-originated wisdom**, all-creating Pure Perfect Presence, they are the essence of the real condition, just-that-ness. What are all the created phenomena? They are the five Perfections. **The three teachers** of the three kayas also are **self-originated wisdom** which manifests from the three aspects of my essence. **The three vehicles of their teachings also** do not exist as something other than **my just-that-ness**, the real condition. [615] **All**

retinues, the nature of **Sattvavajra**, are nothing other than my *tsal* energy manifestations. Retinues are the essence of me, the teacher, who corresponds to the **principle** of Sattvavajra. Similarly, **all Perfections of times and places are** direct manifestations of the state of **me, the All-Creating King**; these Perfections are not something other. Everything, however it manifests, is always concretely radiant, without obstruction, as the nature of **Pure Perfect Presence**. Thus, the appearances and enjoyments of practitioners who know this never move away from the chakra of the real condition. **Thus he spoke.**

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the sixteenth chapter, about the *Incisive Instruction to Sattvavajra*.

This completes the commentary on the chapter entitled **From the All-Creating King of Pure Perfect Presence, the sixteenth chapter, about the Incisive Instruction to Sattvavajra.** [616]

Chapter 17 - Relic Is Presence

Chapters eleven through twenty explain the definitive real condition. Chapter seventeen explains how to become familiar with and never separate from the state which knows that Presence Itself, the state beyond action and searching, is the kaya-remains⁶⁷ of the victorious ones. It has two subdivisions: the brief explanation; and the extensive explanation (p136).

The first subdivision briefly explains that Presence is the relic.

(r) Then the All-Creating King, Pure Perfect Presence, spoke about holding onto the kaya-remains of the state.

When one does not depend upon struggle and achievement with cause and effect, but one naturally relaxes without fabrication, then one is never separated from the chakra of the real condition in the four times. After that instruction, **then the All-Creating King, Pure Perfect Presence, spoke this instruction about holding onto**, without ever separating from, **the kaya-remains of the state.**

The second subdivision extensively explains that Presence is the relic. It has five subdivisions: the instruction to hold onto the kaya-remains of Presence Itself, beyond attainment or elimination (p136); the question about how to hold that state (p137); the explanation of the essence of kaya-remains (p137); the question about how its qualities are honored (p138); the explanation that honor as non-distraction from the state of Presence Itself means to realize the All-Creating King beyond action and searching (p138). [617]

Hold Onto Kaya-Remains

The first subdivision explains how to hold onto the kaya-remains of Presence Itself, beyond attainment or elimination.

(r) "Hey Mahasattva, hold onto this! When you always hold onto these kaya-remains, you are identical to me, the All-Creator, the ancestor of the victorious ones." Thus he spoke.

⁶⁷ In general, kaya-remains or body-relics, are considered to be white or colored, large or small, material remains of an enlightened being. Here, kaya-remains means Primordial Presence beyond cause and effect.

Hey Mahasattva, hold onto, without ever separating from, these kaya-remains of the victorious ones of the three times, the state of Presence Itself beyond action and searching. When you always hold onto, without separating from, these kaya-remains, you are identical to me, the All-Creating King, dharmakaya, the ancestor of the victorious ones of the three times. Thus he spoke.

Hold Onto the State

The second subdivision is the question about how to hold onto that state.

(r) Then Sattvavajra asked, "Hey, Ancestor of all buddhas in the three times, Teacher of teachers, All-Creating King! (When you said) 'Always hold onto the relic of the kaya-remains', 'kaya' refers to the dimension of which victorious ones? 'Remains' refers to the remains of which buddhas? What is the 'relic'? Please explain." Thus he asked.

Then Sattvavajra, the lord of the retinue, asked how to hold onto that relic of kaya-remains. Hey, Great Ancestor of all buddhas who arrived and departed in the three times, Teacher of teachers who also teaches the three kaya teachers, All-Creating King! Teacher, you said 'Always hold onto, without separating from, this relic of kaya-remains, and then I am identical to you, the All-Creating King'. [618] Regarding that, 'kaya' refers to the dimension of which victorious ones? 'Remains' refers to the remains of which buddhas? What is the meaning intended by 'relic'? May the Teacher please explain these principles. Thus he asked.

Essence of Kaya-Remains

The third subdivision explains the essence of kaya-remains.

(r) "Hey Mahasattva, listen! 'Kaya' means the dimension of the three (kayas of) the victorious ones, my principal disciples. 'Remains' means my Presence, the Victorious Ones of the three times. When you, Sattva, hold onto this Presence at all times and not just occasionally, (Presence) is the site honored by buddhas of the three times. It is called the 'relic of kaya-remains'."

Then the teacher replied, **Hey Mahasattva, listen! 'Kaya' means the dimension of the three kayas of the victorious ones, the principal disciples of me, the All-Creator. 'Remains' means this Pure Perfect Presence or my all-creating Presence, the nature of the non-conceptual Mind of all victorious ones of the three times. [619] When you, Sattvavajra, hold onto this Presence without separation at all times in a continuous cycle and not just occasionally, Presence is the site or kaya-remains honored by all buddhas of the three times. Thus, it is called the 'relic of kaya-remains'. The Bangdzö Trulgyi Melong says:**

Kaya means the three kayas of the teacher. My essence is dharmakaya. My nature is sambhogakaya. My *thugje* energy is nirmanakaya. 'Remains' means the Mind of all buddhas. 'Relic' means remaining without distraction.

Thus, this section explains that, when one is never separated from the recognition of one's Presence Itself, *rigpa*, the state the three kayas, one is non-dual with the Mind of all victorious ones of the three times. For this reason, the kaya-remains of the victorious ones of the three times is the site honored by all beings of the three realms. [620]

Qualities of Kaya-Remains

The fourth subdivision is the question about how qualities are honored.

(r) "Hey, Teacher of teachers, All-Creating King! How is that relic of kaya-remains honored by buddhas of the three times? What are the qualities which are honored?" Thus he requested.

Hey, Teacher of teachers, All-Creating King! If the meaning of the 'relic of kaya-remains' is explained like that, then how is that relic of kaya-remains honored by victorious buddhas of the three times? And what are the qualities which are honored? Thus he requested.

Non-Distracted

The fifth subdivision explains that honor as non-distracted from the state of Presence Itself means to realize the All-Creating King beyond action and searching.

(r) **"Hey Mahasattva, you listen! My relic of kaya-remains is honored by the continuous Presence of buddhas of the three times. When they experience that Presence, with no separation from its qualities, they have the capacity (to dissolve) all phenomena in the All-Creating King." Thus he spoke.**

Hey Mahasattva, you listen! What is the way to honor the relic of kaya-remains of me, the Teacher, the All-Creator? When all buddhas of the three times always experience the self-originated wisdom of their Presence Itself, it means that they honor Presence through the method of unfabricated total natural relaxation or through the state of natural relaxation in the primordial purity of effortless total primordial liberation. [621] When they concretely experience, with no separation from its qualities, the state of primordially pure dharmakaya, all phenomena of the universe of samsara and nirvana disappear without a trace in the dimension of the All-Creating King, Pure Perfect Presence. Then they have the capacity to experience the primordial purity of the three worlds, the state of samsara reversal. Thus he spoke.

(r) **From the *All-Creating King of Pure Perfect Presence*, this concludes the seventeenth chapter, about *Holding Onto the Kaya-Remains*.**

This concludes the commentary on the chapter named *From the All-Creating King of Pure Perfect Presence*, the seventeenth chapter, about *Holding Onto the Kaya-Remains*.

Chapter 18 - All Is Just-That-Ness

Chapters eleven through twenty explain the definitive real condition. Chapter eighteen explains that all phenomena are Presence Itself, the All-Creator, just-that-ness. It has two subdivisions: [622] the brief explanation; and the extensive explanation (p140).

The first subdivision briefly explains just-that-ness.

(r) Then the All-Creating King, Pure Perfect Presence, taught this *lung* teaching that the real condition of all phenomena is his own state.

After the instruction to hold onto and not separate from the relic of kaya-remains, **then the All-Creating King, Pure Perfect Presence, taught this *lung* teaching** on the definitive meaning. It explains **that the self-originated wisdom of the authentic real condition of all phenomena** encompassed by both samsara and nirvana arises as unceasing *rolpa* energy. This aspect of manifestation **is his own state**, the All-Creator.

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Just-that-ness

The second subdivision extensively explains just-that-ness. It has six subdivisions: the way in which benefit to others effortlessly arises because the state of all-creating Presence Itself effortlessly produces the three kayas (p140); the way in which the three kayas transcend struggle and practice with cause and effect because they are primordially self-perfected in the dimension of Presence Itself (p142); the explanation that it is not necessary to search because Presence is primordially self-perfected (p143); the way in which Presence transcends hope, fear, struggle and practice because searching in any way is the worst defect (p144); [623] non-realization through struggle and practice with cause and effect (p145); and the advice to not search because the teaching of realization through searching is provisional meaning (p146).

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Effortless Benefit

The first subdivision explains the way in which benefit to others effortlessly arises because the state of all-creating Presence Itself effortlessly produces the three kayas.

(r) **"Hey Mahasattva, listen! The manifestations of the entire animate and inanimate universe are manifestations of my nature. Their purity is the pure space of the real condition. Manifestations display various forms which educate."**

Hey Mahasattva, listen! The unceasing manifestations of all phenomena encompassed by the animate and inanimate universe are manifestations of the nature of me, the All-Creator; thus, they are sambhogakaya. Moreover, these manifestations do not really exist, but they are the pure nature of the one total primordial purity of primordial liberation. Where is the place of that purity? The place is the pure space of the essence of me, the All-Creator, the real condition beyond action and effort; thus, it is dharmakaya. Through *rol-tsal* energies, these manifestations display various forms of nirmanakaya emanations which educate disciples with whatever methods. In this way the three kayas are self-perfected. [624]

Thus, all these places encompassed by the six lokas of the three realms which manifest as impure phenomena are in fact the great paradise of the victorious ones of the three kayas. Nothing that appears is ever anything other than the *rolpa* energy of rupakaya⁶⁸. For this reason, all actions of movement and struggle regarding analyzable concrete things are actions of the unique sacred activities of the victorious ones. In this way, benefit to others effortlessly arises for practitioners who understand. But then, if all manifestations of acts and actors are exactly the sacred activities for educational benefit to others, are the boiling and burning of sentient beings in hell, and so forth, also sacred activities which benefit others or not? In fact, these appearances are nothing more than distortions due to the specific karmic obscurations of each sentient being. In truth, unceasing rupakaya *rolpa* energies are activities of appropriate illusory manifestations from the dimension of unborn dharmakaya. [625] The *Rinpoche Gyepai Gyü* says:

That great self-originated dharmakaya is one indivisible state without decrease or increase. Because there occur different ways to see within the one state, when that self-originated total clear light of dharmakaya is seen as the clear light of fire, that is the cause of the suffering of hell. Seeing the unagitated state as water is the cause of the suffering of cold. Seeing emanations as the lord of death is the cause of total suffering. Accomplishing

⁶⁸ Rupakaya is the general name for the two form dimensions: sambhogakaya and nirmanakaya.

good is later seen as killing. Dharma teaching of the voice becomes the opposite sound and is heard as the sounds of beating, butchering, cutting and so forth. The ritual objects of disciples are seen as razors and so forth. [626] Nothing appears which is other than the one dharmakaya. Because great non-conceptual dharmakaya and the wisdom of *rigpa* are indivisible, when seeing produces dualism, one sees with attachment. When karmic tendencies are produced and formed from what is seen, effects arise which correspond to the karmic causes. Outer appearances are seen as puss and blood due to obscurations. Inner appearances arise as heat from food due to obscurations. Kaya appearances are seen as flaming mouths. Through the power of attachment, appearances are causes of suffering. Generic emanations are experienced as various sufferings.

And there are other similar explanations.

Primordial Self-Perfection

The second subdivision explains the way in which the three kayas transcend struggle and practice with cause and effect because they are primordially self-perfected in the dimension of Presence Itself.

(r) "After varieties of the three kayas have arisen, the kayas continuously teach the essence of the three vehicles. Followers attached to cause and effect are satisfied by those vehicles. Because those who go beyond do not rely upon a dimension like that, they do not practice with causes and they do not desire a goal. The state beyond desires and its essence are self-perfected."

After varieties of *rolpa* energies of the three kayas have arisen from the space of dharmakaya, the All-Creator, the kayas continuously teach the essence of the meaning of the three vehicles in accordance with the specific intellects of the disciples. [627] In this way, those intellects attached to the characteristics of cause and effect are satisfied by those vehicles which accept, reject, struggle and practice. Because those persons with the capacity to go beyond all cause, effect, acceptance and rejection do not rely upon a dimension like that, they do not struggle and practice with causes based upon hope, fear, acceptance and rejection; and they do not desire to attain a goal. For them, the self-perfected effortless state beyond desires of hope, fear,



renunciation and antidotes **and its essence** of the total bliss of dharmakaya **are** effortlessly **self-perfected**. The *Tingdzog* says:

Practitioners who know their own *rigpa* mature the nectar of wisdom as the *terma* of phenomena. The openness of the sky enjoys the path of the elements. The openness of understanding enjoys the path of enlightenment. [628] The openness of instructions enjoys the path of meditation. Because the space of one's *rigpa* view does not change in the three times, the qualities of infinite desires naturally manifest. *Rigpa's* profundity does not depend upon any causes and effects. The self-originated wisdom of the primordial real condition is not conditioned by obscurations, even when abiding in samsara. Therefore, from the moment the meaning is understood, there is enlightenment with the realization of dharmakaya.

No Searching

The third subdivision explains that it is not necessary to search because Presence is primordially self-perfected.

(r) **"There is no need to act for that which is primordial. Because the suchness of phenomena does not move, it is not necessary to achieve anything in suchness. Because all phenomena are self-perfected as the essence and because buddhas of the three times are perfected, do not give instructions to struggle and practice."**

As explained above, Pure Perfect Presence, *rigpa*, Presence Itself, is the **primordial** self-perfected essence of the three kayas. **There is no need for any action** or struggle at this point. All **phenomena** abide in the dimension of primordial **suchness**. **Nothing moves** higher and higher by traveling levels, paths, and so forth. Thus, **it is not necessary to newly achieve** some goal **in** that self-originated wisdom of the natural condition of primordial **suchness**. **Because all phenomena from the very beginning are self-perfected as the essence** of the just-that-ness of the real condition, [629] **and because all buddhas of the three times are already primordially perfected**, the text says to **not give instructions** that it is necessary to **struggle and practice** for anything other than me, the All-Creating King. Similarly, the *Namkhai Thatang Nyam* says:

Do not agitate the dimension by thinking and analyzing the real condition which is beyond thought. Do not perform the actions of emanation and re-absorption of mind in this contemplation of self-settled relaxation.

Worst Defect

The fourth subdivision explains the way that Presence transcends hope, fear, struggle and practice because searching in any way is the worst defect.

(r) "If one does search, those contemplations which search do not realize; rather those contemplations are the worst diseases."

If one does search and practice with acceptance, rejection, effort and struggle, **those contemplations which search** in any way **do not realize** that effortless self-perfected goal of primordial enlightenment; rather, **those struggles and practices of contemplations are the worst diseases** of acceptance, rejection, hope and fear. Thus, there is the instruction to not perform any efforts and struggles with hope and fear. [630] Longchen Rabjam says:

Meditations, contemplations, and so forth obscure the dimension of enlightenment. If one cultivates and practices, there is no meditation. Do not try to achieve enlightenment. Trying to achieve is a struggle. Do not renounce samsara. If one renounces, there is no enlightenment. Enlightenment is not the existence of something else. It is *rigpa*. Samsara is not something else. It is one's Presence. Combining things together is not healthy; it is the cause of bondage.

Deviations from dzogchen are always attached to meditation, practice and effort. So non-meditation is taught in order to eliminate deviations. Although meditation on any specific aspects is considered to be a defect, dzogchen does not teach to reject meditation. [631] If practitioners understand the genuine natural condition, meditation does not become a fetter. It is like an illusory elephant is not bound with an illusory rope, because concepts of what is bound and who does the binding are transcended. There is no distraction when not meditating. Whatever arises is already liberated, without base and beyond root. Thus, it is not necessary to dam up mirage water. Whatever one does is not contradictory. The *Tingdzog* says:

Non-meditation is taught to eliminate deviations from dzogchen. When one understands purity without meditating wisdom, even when one meditates there is no defect, because meditation is like the space of dharmadhatu. Non-meditation fulfils all hopes. Even though (wisdom) is all-pervasive and nothing exists which is not perfected, not everyone connects with this instruction, because it is difficult to understand. [632]

And the *Ngama* says:

The atiyoga view has no partialities. When one sees, there are no defects; there is self-originated *rolpa* energy. When one does not see, there are no defects; characteristics are liberated in their own condition. The non-dual view is self-originated *rolpa* energy. Views tie knots which distinguish good and bad. My meditation has no object of fixation. When one meditates, there are no defects; there is self-originated *rolpa* energy. When one does not meditate, there are no defects; characteristics are liberated in their own condition. Self-originated non-dual meditation liberates the knots of searching with purposeful meditation.

Non-Realization through Struggle and Practice

The fifth subdivision explains non-realization through struggle and practice with cause and effect.

(r) "Hey Mahasattva! All teachers other than me have various sacred activities to perform, stages of contemplation to conceive, various light rays to emanate, and dimensions to see. None of their conceptual objects ever move away from the authentic state. Their activities are never completed. Their conceived contemplations disappear. Their emanated light rays subside. None of their dimensions are seen. Thus, do not perform activities of searching."

Hey Mahasattva! For those reasons, there is no realization through meditation, practice and struggle. Nevertheless, **all teachers of the three kayas other than me, the All-Creator, have various sacred activities** to educate disciples, [633] **many stages of contemplation** to cultivate and concepts **to conceive, various light rays to emanate** effortless *thugje* energy in the realms of disciples, and, according to their

specific vehicles, **dimensions to see** which are selfless, unborn, non-conceptual, and so forth. **None of their conceptual objects** make the authentic real condition, the essence of all-creating Pure Perfect Presence, better than before; none of their conceptual objects **ever move** even a little **away from the authentic state**. For this reason, even if one practices for as long as an eon with **these activities**, that sacred activity is **never completed**. **Their conceived** and cultivated **contemplations disappear** because they do not abide in the state of the real condition. **Their emanated light rays subside** because *thugje* energy is beyond dimensions. **None of their dimensions are seen** elsewhere. [634] Why is it necessary to say this? The answer is the following advice: **thus, do not perform any activities of searching** with hope, fear, effort and struggle, but relax in the dimension of unfabricated total naturalness.

Provisional Teachings

The sixth subdivision explains that non-searching should be taught because realization through searching is the provisional meaning of teaching.

(r) "Hey Mahasattva! Those *lung* teachings which try to realize by searching for some other dimension are taught by followers of vehicles of cause and effect. Those who follow vehicles of cause and effect distinguish two aspects of the real condition: phenomena and the real condition. But there is no *lung* teaching which discovers the real condition through phenomena." Thus he spoke.

Hey Mahasattva! Because followers do not understand the real nature of Pure Perfect Presence, *rigpa*, my essence, they **search for some other dimension**. Their *lung* teachings try to follow paths which **realize** some goal, the citadel of enlightenment. These teachings **are taught by followers of vehicles of cause and effect**. Those who follow vehicles of cause and effect **distinguish two aspects of the real condition** or its characteristics: the relative truth of visible **phenomena** and the absolute truth of the emptiness of the **real condition**. In this way **they search for some absolute real condition with** methods related to visible **phenomena**, like accumulating the two accumulations, and so forth. [635] That searching activity is just provisional meaning. **There is no *lung* teaching which discovers** the definitive meaning. Thus, you should not engage in the hardships of searching like that. **Thus he spoke**. The *Rūbal Tsagyū* says:

The naturally self-perfected dzogchen state primordially abides in total perfection. The essential perfection of everything has no duality of accepting good and rejecting bad. Involvement with vehicles, paths, meditation and practice is contrary to dzogchen. The vajrakaya of the non-duality of cause and effect is self-perfected, beyond birth and death. The abiding state has no duality. Thus, there is neither dharma nor buddha. Illusions manifest when one sees with a view. [636] The labels of vehicles of cause and effect are mistakes.

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the eighteenth chapter, about *Non-Realization through Searching*.

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the eighteenth chapter, about *Non-Realization through Searching*.**

Chapter 19 - Self-Perfected Qualities

Chapters eleven through twenty explain the definitive real condition. Chapter nineteen explains that qualities are self-perfected because Presence Itself abides as the three kayas. It has two subdivisions: the brief explanation; and the extensive explanation (p148).

The first subdivision briefly explains self-perfection.

(r) Then the All-Creating King, Pure Perfect Presence, spoke this chapter about perfection beyond effort.

All phenomena identified by the three kayas are primordially self-perfected as all-creating Pure Perfect Presence. After giving advice to not apply any effort or struggle with hope or fear, **then the All-Creating King, Pure Perfect Presence, spoke this chapter** which explains that the state of the self-perfection of the three kayas is beyond achievement, because Presence Itself is relaxed in the authentic state **beyond effort.** [637]

Self-Perfection beyond Effort

The second subdivision extensively explains self-perfection. It has four subdivisions: the explanation that Presence Itself, actual space-like enlightenment, cannot be realized through effort (p148); the way in which the three kayas are already self-perfected without searching for some essence (p149); the way in which the whole universe of samsara and nirvana is the *rolpa* energy of Presence (p150); and how Presence Itself transcends speech, thought and communication because it cannot be identified as anything at all (p151).

No Realization through Effort

The first subdivision explains that Presence Itself, actual space-like enlightenment, cannot be realized through effort.

(r) "Hey Mahasattva, listen! The teachings of the three types of vehicles which are taught by the three kaya teachers who manifested from me do not teach the *lung* teaching beyond effort. The teaching of the unique vehicle of me, the All-Creator, does not teach a *lung* teaching of realization through effort."

Hey Mahasattva, listen! The three kaya teachers who manifested from me, the All-Creating King, teach the three types of vehicles - outer, inner and secret teachings - to their individual retinues. The paths of these teachings involve nothing other than cause, effect, effort and practice. Those three teachers do not teach a *lung* teaching of self-perfection beyond effort. The teaching of non-conceptual unique dzogchen, the supreme vehicle of me, the All-Creator, does not teach a *lung* teaching of effortless atiyoga about the realization of some new better state through searching with hope, fear, effort and struggle for space-like Presence Itself. The reason is that all actions and struggles in the self-originated uncompounded essence of primordial enlightenment are powerless. [638]

Three Kayas Are Primordial Base

The second subdivision explains the way in which the three kayas are already self-perfected without searching for some essence.

(r) "Hey Mahasattva, listen! Natural self-perfection does not search for something other than the essence of me, all-creating Pure Perfect (Presence). My essence is the three kayas, the source of all victorious ones. My essence is unfabricated dharmakaya. My nature is unfabricated sambhogakaya. My *thugje* energy is directly manifest nirmanakaya. The three kayas do not explain some goal which is realized through effort." Thus he spoke.

Hey Mahasattva, listen! The goal of natural self-perfection does not search for something other than the essence of me, the unceasing wisdom of empty luminosity, all-creating Pure Perfect Presence. Why is that? Because my essence is the essence of the three kayas, *rigpa* which is the source and essence of absolutely all victorious ones of the three times. What are the three kayas? My essence, Pure Perfect Presence, is non-conceptual dharmakaya which abides as the unfabricated just-that-ness of total primordial emptiness. [639] My nature is self-luminous unfabricated sambhogakaya beyond time; it transcends existence and non-existence; it is unborn and unceasing; it is clarity beyond attachment; it is manifestations with no self-nature. My *thugje* energy is unspecified nirmanakaya which, upon self-arising, directly manifests total impartial unblocked self-liberation upon arising. This explains the primordial basis, the three kayas of self-originated wisdom. The *Rinpoche Gyepa* says:

At the time of the base, all phenomena are perfect. Because the essence of dharmakaya is beyond concepts, the state of dharmakaya is perfect. Because the clarity of *rigpa* is unceasing, sambhogakaya is perfect. Because *tsal* energy manifests as anything, nirmanakaya is perfect. [640]

Thus, those three kayas of self-abiding *rigpa* **do not explain** in any way **some goal** with characteristics compounded through causes and conditions **which is realized through searching** with effort and struggle for something other than what is already effortlessly self-perfected. **Thus he spoke.**

Self-Originated Three Kayas

The third subdivision explains the way in which the whole universe of samsara and nirvana is the *rolpa* energy of Presence.

(r) **"Hey Mahasattva, listen! The three kayas are unified in me, the All-Creator. Absolutely all phenomena, however they manifest, are the three unfabricated (kayas which provide benefit) through essence, nature and *thugje* energy. The three kayas are the just-that-ness of me. Superimposed qualities of 'buddhas' and different defects of 'sentient beings' do not exist other than as the just-that-ness of me and mine."**

Hey Mahasattva, listen! All victorious ones of the **three times** in an effortlessly self-perfected way **are unified in me, the All-Creator.** What is that way? **Absolutely all phenomena, however they manifest as the outer inanimate and inner animate universe, are the three unfabricated** self-originated kayas which provide benefit **through the essence** of emptiness, the **nature** of luminous wisdom, and the ***thugje* energy** of the unceasing *rol-tsal* energy of me, the All-Creator. The text says that **the three kayas** of the victorious ones **are the unfabricated just-that-ness of** the essence of **me** and not something else. All phenomena which arise as the *rolpa* energy of Pure Perfect Presence are the three kayas. [641] The *Rinpoche Gyepa* says:

The three kayas are (automatically) perfected through the existence of the dimension of manifestations. The manifestation of the empty essence is the perfection of dharmakaya. The manifestation of abiding clarity is the perfection of

sambhogakaya. The manifestation of appropriate benefit is the perfection of nirmanakaya. Ignorance manifests as dharmakaya. Aversion manifests as luminous sambhogakaya. Attachment manifests as pure nirmanakaya. Thus, the three kayas arise in a self-originated way. Everything manifests as the three kayas. The three kayas do not exist as something else after the three poisons are renounced. The manifestations of the dimensions of the eight consciousnesses [642] are not something other than the kayas. Everything is the manifestation of just-that-ness, and manifests as the pure self-originated space of total impartial dharmakaya.

Thus, **the just-that-ness**, the real condition, the essence of **me and mine**, all-creating Pure Perfect Presence, is the authentic condition beyond concepts. There does not exist any phenomenon of samsara or nirvana which is **other than** this state beyond speech, thought and communication. **Superimposed qualities of 'buddha' do not exist. Different defects of 'sentient beings' do not exist.** All phenomena of samsara and nirvana are the *rolpa* energy of unique Presence Itself, beyond good and bad.

Non-Conceptual Absolute Equality

The fourth subdivision explains how Presence Itself transcends speech, thought and communication because it cannot be identified as anything at all.

(r) "(Phenomena) abide as just-that-ness in non-conceptual absolute equality. Nothing exists which is other than this. Thus, buddhas do not invent some definitive *lung* teaching about something other than this state. I, the All-Creating King, the Creator, do not give even the smallest teaching by my state to my state that there is something higher than the just-that-ness of non-conceptual absolute equality." Thus he spoke.

For the reasons explained above, all phenomena are Pure Perfect Presence, *rigpa*, the authentic condition of non-duality. Phenomena abide in the essence of **non-conceptual absolute equality**, beyond concepts of samsara, nirvana, bad and good. Because phenomena never transform or move away from that equality, they **abide as just-that-ness** in the same way earlier and later. Some state **other than this equality can never be discovered.** [643] For this reason, **buddhas** of the three

times **do not invent a *lung* teaching** which teaches some profound **definitive** unmistakable state in me, the **All-Creating King**, which is higher than Pure Perfect Presence, *rigpa*, primordially beyond elimination and addition. Furthermore, **I, the All-Creating King, the Creator** of all phenomena of the Perfections, **do not give even the smallest teaching by my All-Creating state to my All-Creating state that there is something higher than** this state of the just-that-ness, the unborn real condition, Presence Itself, the essence of **non-conceptual absolute equality**. [644] **Thus he spoke.**

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the nineteenth chapter, about *Effortless Self-Perfection*.

This completes the commentary on the chapter entitled *From the All-Creating King of Pure Perfect Presence*, the nineteenth chapter, about *Effortless Self-Perfection*.

Chapter 20 - *Birthplace of Everything*

Chapters eleven through twenty explain the definitive real condition. Chapter twenty explains that Presence Itself, the All-Creator, is the birthplace of everything. It has two subdivisions: the brief explanation; and the extensive explanation (p153).

The first subdivision briefly explains the birthplace of everything.

(r) Then the All-Creating King, Pure Perfect Presence, explained that the birthplace of all phenomena is his state.

After the explanation to not search elsewhere for Presence Itself, the essence of the three kayas, because all qualities are primordially self-perfected, **then the All-Creating King, Pure Perfect Presence, explained** the principle **that** there is not some other **birthplace of all phenomena** encompassed by both samsara and nirvana. Rather, phenomena **arise from** the dimension of **his state**, all-creating Pure Perfect Presence.

Birthplace of Phenomena

The second subdivision extensively explains the birthplace of everything. It has three subdivisions: [645] the explanation that all phenomena are the All-Creator (p153); the explanation that all Perfections arise from the state of the All-Creator and never move from just-that-ness (p157); and the explanation that everything is the unique space, the All-Creator (p160).

Phenomena are Presence

The first subdivision explains that all phenomena are the All-Creator. It has two subdivisions: brief explanation of the way it is; and the extensive explanation of that (p154).

The first subdivision briefly explains that all phenomena are the All-Creator.

(r) "Hey (Sattva)vajra, compiler of all teachings, listen! I, the All-Creating King, Pure Perfect Presence, am the source of all

phenomena. I am the seed of all phenomena. I am the cause of all phenomena. I am the tree of all phenomena. I am the base of phenomena. I am the root of phenomena."

Hey Sattvavajra, compiler of precepts which unite all teachings of the great secret source! May you **listen** to this principle about how all phenomena manifest from all-creating Pure Perfect Presence. So how is it? **I, Pure Perfect Presence, the All-Creating King, am the source** which unites **all phenomena** of samsara and nirvana. Similarly, **I, the All-Creator, am also the seed** which produces **all phenomena**, without exception. **I am also the cause** which is the birthplace of **all phenomena**. [646] **I am the tree** from which **all phenomena** spread like branches. **I am the base** which is the foundation of **all phenomena**. And **I am also the root** which is the ultimate authentic condition of absolutely all **phenomena**, without exception. This ends the brief explanation.

Phenomena are the All-Creator

The second subdivision extensively explains that all phenomena are the All-Creator.

What is the reason for those above explanations? The *Yangjed Trulgyi Demig* says:

For example, although many different small rivers (flow) from a large lake, when they emerge, they emerge from the large lake. But their emergence does not diminish the lake. When they unify, they unify in that lake. Also when they flow into (the lake), they do not increase the lake. Similarly, when various phenomena manifest from Pure Perfect Presence, [647] they do not diminish Pure Perfect Presence. When they unify back into Pure Perfect Presence, they do not increase Pure Perfect Presence.

Source

(r) **"Because all phenomena, however they manifest, are unified (in Presence), I am the source."**

All these appearances of **phenomena, however they manifest** as the *rolpa* energy of the universe of samsara and nirvana, are not

something other than dharmakaya, the All-Creating King, *rigpa*, Pure Perfect Presence. Everything which manifests, however it arises, is completely embraced by and unified in the non-dual absolute equality of the dimension of self-originated wisdom, Presence Itself. For this reason, **I am the source** from which absolutely all phenomena of the universe of samsara and nirvana are manifested and the source in which they are unified. The *Bangdzö Trul De* says: [648]

All phenomena, however they manifest, are the real condition of Pure Perfect Presence. Trust that I am the source of phenomena which can directly manifest what has not manifested.

Seed

(r) **"Because all phenomena, however they manifest, are born (from Presence), I am the seed."**

Similarly, **because all phenomena, however they manifest, are** miraculous emanations **born** from primordially unborn all-creating Pure Perfect Presence, **I am like the seed** which gives birth to phenomena. The *Tsemo Junggyal* says:

The miraculous emanations born from unborn space emanate from the space of impeccable Pure Perfect Presence.

Cause

(r) **"Because all phenomena, however they manifest, are manifested (from Presence), I am the cause."**

Because all these **phenomena, however they manifest** as the duality of samsara and nirvana, appear and **are manifested** respectively as either samsara or nirvana according to whether the phenomena are recognized or not recognized to be *tsal* energy manifestations of Pure Perfect Presence, **I, Pure Perfect Presence, am also the cause** from which all phenomena manifest. [649] The *Ngama* says:

Because everything manifests from Presence, trust that I am the birthplace of all.

Trunk

(r) **"Because the branches of all phenomena, however they appear, manifest (from Presence), I am the tree trunk."**

The different **branches of all phenomena, however they appear, manifest** everything, like buddhas, sentient beings, and so forth. Because I am the support of those branches, **I, Pure Perfect Presence, am like the tree trunk** from which all branches spread. The *Rinpoche Khorlo Gyü* says:

Although the names 'medicine' or 'poison' are not given to the essence of pure camphor, it manifests as the duality of medicine and poison. Similarly, a duality of perceptual experiences automatically arise from the one universal base.

Foundation

(r) **"Because all phenomena, however they manifest, abide in me, I am the foundation."**

All phenomena, however they manifest, abide in and are primordially perfected in the dimension of the essence of **me**, all-creating Pure Perfect Presence, which totally pervades samsara and nirvana. **Because** phenomena never move outside of me, **I am the foundation** which supports all phenomena. [650] The *Kunsal* says:

Because I am the support of everything of samsara and nirvana, I am the foundation.

And the *Bangdzö* says:

Because everything abides in Presence, trust that I am the foundation of all.

Root

(r) **"Because all phenomena, however they manifest, are me, I am the root."**

Because all phenomena, however they manifest, are the essence of **me**, all-creating Pure Perfect Presence, the unborn state, **I am the root** of all phenomena. The *Dochu* says:

Because the one dharmadhatu or Pure Perfect Presence is the essence of all, it is the root meaning.

Perfections Arise from Presence

The second subdivision explains that all Perfections arise from the state of the All-Creator and never move from just-that-ness. It has three subdivisions: the brief explanation of how the three kayas manifest (p157); the extensive explanation of how the three kayas - dharmakaya, sambhogakaya and nirmanakaya - manifest (p158); [651] and the conclusion, that teaching and retinue never move (from Presence) and that the essence of just-that-ness is never understood by those who struggle with cause and effect (p159).

How the Kayas Manifest

The first subdivision briefly explains how the three kayas manifest.

(r) **"Hey Mahasattvavajra, listen! Explanations about how the three kayas arise from the three aspects of the unfabricated essence of me, all-creating Pure Perfect Presence, are just words. Definitely, the teachers of the three kayas never move away from just-that-ness."**

Hey Mahasattvavajra, you listen! Explanations about how the teachers of the three kayas of the victorious ones arise from the *tsal* energy of the three aspects of the unfabricated essence of me, all-creating Pure Perfect Presence, are just words. But definitely, in the real meaning, the teachers of the three kayas never move away even a little from the dimension of just-that-ness, the real condition. Thus, they always abide in the essence of me, the All-Creator. The *Chöying Rinpochei Dzö* says:

In the state of Pure Perfect Presence beyond pitfalls, the three kayas are spontaneously complete, beyond struggle. The kayas are uncompounded, are self-perfected and never move away from that space (of Presence). [652]

Kayas Never Move from Presence

The second subdivision extensively explains how the three kayas - dharmakaya, sambhogakaya and nirmanakaya - manifest.

Dharmakaya

(r) "I, all-creating Pure Perfect Presence, am unborn and beyond object and subject. What is labeled 'unborn dharmakaya' arises from (my essence). Unborn dharmakaya arises from me as just a word. Definitely, 'dharmakaya' - only a label - never moves away from just-that-ness."

The empty aspect of the essence of **me, all-creating Pure Perfect Presence**, is primordially **unborn and beyond object and subject**. From that essence arises what is labeled '**unborn dharmakaya**'. But **definitely**, in the ultimate meaning, there is nothing other than the essence of the unique all-embracing total *thigle* which is beyond all speech, thought and communication. Thus, the communication '**dharmakaya**' is **just** the designation of **a label**. Really, **dharmakaya never moves** even a little **away from just-that-ness**, the real condition.

Sambhogakaya

(r) "The direct manifestation of the so-called 'nature' of me, all-creating Pure Perfect Presence, is only labeled 'sambhogakaya'. Definitely, 'sambhogakaya' never moves away from just-that-ness."

Similarly, the direct manifestation of the so-called '**nature**' or clarity aspect of **me, all-creating Pure Perfect Presence**, is designated with the label '**sambhogakaya**'. Although that label is communicated, **definitely**, in the ultimate meaning, '**sambhogakaya**' **never moves away from** the dimension of **just-that-ness** beyond all conceptual limitations. [653]

Nirmanakaya

(r) "I, all-creating Pure Perfect Presence, directly manifest the *thugje* energy of nirmanakaya. What is labeled 'nirmanakaya' is only a word from the unfabricated essence of *thugje* energy. Definitely, 'nirmanakaya' never moves away from just-that-ness."

I, all-creating Pure Perfect Presence, directly manifest the unceasing *thugje* energy of nirmanakaya. *Thugje* energy which manifests from the *tsal* energy of the unfabricated essence is labeled 'nirmanakaya'. Definitely, in the ultimate meaning, phenomena, like the place of arising and the agent of arising, have never existed other than as simply words. Thus, 'nirmanakaya' never moves away from just-that-ness.

Teachings and Retinues

The third subdivision explains the conclusion, that teachings and retinues never move (from Presence) and that the essence of just-that-ness cannot be conceived by those who struggle using cause and effect.

(r) "Just as the three kayas never move away from the essence of just-that-ness, the teachings taught by the three kayas, the assembled retinues of the three kayas, and also all phenomena never move away (from just-that-ness). When practitioners invent causes and effects about the immovable real condition, they struggle and try to realize. Those who want to produce an effect from a cause deviate away from (dzogchen, because) causes and effects are creations within me, the All-Creator." Thus he spoke

Just as the teachers of the three kayas never move away from the essence of just-that-ness for even an instant, the teachings of the three vehicles taught by the three kaya teachers, the assembled retinues of the three kayas, like buddhas of the three times, and so forth, and also all phenomena encompassed by and indicated by the five Perfections never move away even the slightest bit from just-that-ness. For this reason, teachings, retinues and phenomena always abide in the dimension of absolute equality, the real condition, the primordially unborn state. [654]

The real condition does not, will not and has not ever moved away from the dimension of Pure Perfect Presence, the source of all phenomena. The essence of the real condition is like uncompounded primordially empty space. When practitioners invent causes, like the

accumulation of the two accumulations, and so forth, **and** invent **effects**, like the citadel of enlightenment, **they struggle and try to realize** through cause, effect, acceptance and rejection, based upon their hopes and fears which are attached to and conditioned by these labels. **Those who want to produce an effect from a cause deviate** onto paths of lower vehicles which are involved with acceptance, rejection, struggle and practice. They deviate **away from** the state of dzogchen beyond action and effort because they do not understand that all phenomena are primordial **creations** which manifest in a self-originated way **within me, the All-Creator**, and transcend the concepts of **cause, effect**, struggle and practice. [655] **Thus he spoke.**

All is Space

The third subdivision explains that everything is the unique space, the All-Creator. It has two subdivisions: the removal of doubt about how all Perfections are the state of Presence Itself, the All-Creator; and the explanation that Presence Itself is primordially Pure Perfect (Presence) (p161).

Beyond Concepts

The first subdivision explains the removal of doubt about how all Perfections are the state of Presence Itself, the All-Creator.

(r) **"Hey Mahasattva, you listen! The teachers of the three kayas who manifested from me, the buddhas of the three times who manifested from me, and everything, like the retinues, places, times, and so forth, which manifested from me are the Pure Perfect Presence of me. For this reason, Sattvavajra, you should not create concepts about them. Sattvavajra, you should not make judgments about them."**

Hey Mahasattva, you listen! The teachers of the three kayas directly **manifested from** the three aspects of the essence of **me**, the All-Creator. Similarly, **the buddhas of the three times manifested from me. Everything, like the groups of retinues** of the teachers of the three kayas who manifested from me, the **places** where they dwell, and the **times** when they meet together, **and so forth**, abide in just-that-ness, the real condition, which has never moved away for even an instant from the essence of **Pure Perfect Presence**, self-originated wisdom, the Mind of **me**, the All-Creator, the primordial teacher. For this reason, you,

Sattvavajra, should not create analyses and concepts about them based upon doubts which are attached to being and non-being, because that would contradict the meaning of **non-conceptual** absolute equality. Thus, the text advises: **Sattvavajra, you should not make judgments about them** based upon doubts about their being or non-being. Rather, one should abide in non-conceptual absolute equality, the authentic realm, the real condition. [656]

Presence Itself

The second subdivision explains that Presence Itself is primordially Pure Perfect Presence.

(r) "Primordially, I am Pure Perfect Presence, the All-Creating King. All my creations are Pure Perfect Presence. Because my essence is primordially completely purified, I am 'Pure'. Because I primordially pervade everything, I am 'Perfect'. Because my essence manifests clearly, I am primordial 'Presence'."

Primordially, I, the teacher, am Pure Perfect Presence, the All-Creating King. All my creations and phenomena which arise from my *tsal* energy are Pure Perfect Presence. Following is the meaning of 'Pure Perfect Presence'. **Because the essence of me, the All-Creator, is primordially completely purified** of all distortions of obstacles, **I am 'Pure'.** [657] **Because I primordially abide in self-perfected total absolute equality and pervade everything of samsara and nirvana in a non-dual way, I am 'Perfect'. Because my essence unceasingly manifests clearly, I am primordial Presence Itself, self-originated wisdom.**

Following is an alternative meaning - 'Pure Accomplished Mind'⁶⁹. 'Pure' means that all distortions are totally purified and 'Accomplished' means that wisdom is fully comprehended, beyond mistakes. 'Mind' means that which has the nature of conceptualization. These two different postulated meanings have (different) objective characteristics. For example, a whirling firebrand makes the illusion of a circle. In terms of appearance, the firebrand and circle do not appear different in any given moment. In terms of concepts, the firebrand and circle are considered to be different. The essential characteristic is the characteristic of non-duality beyond difference. [658] For example, in the

⁶⁹ Pure Accomplished Mind is a different interpretation of byang chub sems (Pure Perfect Presence).

moment that the firebrand appears as a circle, the appearance of the circle is a deceptive illusion which is not true. Thus, we establish that the essence of the firebrand does not exist. In the same way, although 'Mind' appears like conceptualization, that is an illusory appearance. Thus, we establish that the essence of 'Pure Accomplished Mind' does not exist. This explains 'Pure Accomplished Mind'.

(r) "I have an essence like space. In the same way that the phenomena of worldly illusions appear, my primordially existent Pure Perfect Presence manifests the teachers of the three kayas and the buddhas of the three times as my retainers, descendants and disciples. To give advice about unmistakable truth, I teach that Pure Perfect Presence is like space." Thus he spoke.

I, the teacher, have an essence like space because I am unborn since beginningless time. I **primordially** pervade all phenomena, am the essence of the uncompounded authentic condition, and **am** the birthplace of everything of samsara and nirvana. Thus, I am the **Pure Perfect Presence** of that space. For example, **phenomena which appear as worldly illusions**, just like the manifestations of horses, elephants, and so forth, depend upon magic substances and mantras. **In the same way, I directly manifest the teachers of the three kayas and the buddhas of the three times as the retainers, descendants and disciples** of me, the All-Creating Teacher. Just like a father gives advice to his son with words about unmistakable truth, [659] **I teach** the unmistakable truth that your *rigpa*, **Pure Perfect Presence**, naturally pervades everything and is unborn **like space**. **I teach that the way** in which the *rolpa* energy of samsara and nirvana **manifests** from the *tsal* energy of all-creating Pure Perfect Presence, **is like** the unceasing manifestation of everything animate and inanimate from unborn space in the dimension of **space**. **Thus he spoke.**

The intention of the ten conclusive *lung* teachings (consisting of chapters eleven to twenty), together with the logic, example and meaning about the essence of the Perfections of Presence Itself, [660] is to produce confidence in the unmistakable definitive meaning, just as a truthful person conveys an important message.

(r) From the All-Creating King of Pure Perfect Presence, this concludes the twentieth chapter, about how All Phenomena Manifest from All-Creating Pure Perfect Presence.

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twentieth chapter, about how *All Phenomena Manifest from All-Creating Pure Perfect Presence*.**

Transcendence of Cause and Effect (Chapters 21-30)

The second main topic of the **Real Condition beyond Achievement and Elimination** is chapters twenty-one to thirty which explain the transcendence of cause and effect. These ten chapters explain that Presence Itself, the All-Creator, is primordially beyond action and effort.

Chapter 21 - Principles of Explanation

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-one explains that the unique nature is the non-duality of cause and effect because everything is identical as self-originated wisdom. It has two subdivisions: the brief explanation; and the extensive explanation (p164).

The first subdivision briefly explains the supreme source.

(r) Then the All-Creating King, Pure Perfect Presence, spoke these words, that everything manifests from his state because he is the supreme source of all phenomena.

After explaining that everything encompassed by the five Perfections is the state of the All-Creator, **then the All-Creating King, Pure Perfect Presence, spoke these words, that everything manifests from his state because he is the All-Creator, the supreme source and birthplace of all phenomena** explained by the three kaya teachers. [661]

Transcendence of Cause and Effect

The second subdivision extensively explains the transcendence of cause and effect. It has three subdivisions: the brief explanation of the transcendence of cause, effect, struggle and practice because Presence Itself, self-originated wisdom, is superior to everything (p165); the extensive explanation of the principle of transcendence with five conclusive principles (p166); and the conclusion, that it is not necessary to act and struggle with cause and effect, because Presence Itself is beyond concepts and transcends communication (p173).

Self-Originated Wisdom

The first subdivision briefly explains the transcendence of cause, effect, struggle and practice because Presence Itself, self-originated wisdom, is superior to everything. It has two subdivisions: because all Perfections are primordially self-perfected, they do not subsequently depend upon action, effort, cause and effect (p165); [662] and the explanation with five conclusive principles about the self-perfected three kayas in which Presence Itself is liberated from arising, abiding and ceasing (p166).

Perfections beyond Cause and Effect

The first subdivision explains that, because all Perfections are primordially self-perfected, the Perfections do not subsequently depend upon action, effort, cause and effect.

(r) "Hey Mahasattvavajra, you listen! I am the King who creates all phenomena. I am the father and the mother of the teachers of the three kayas. I am the ancestor of all buddhas of the three times. I am the lamp who reveals the retinues, times and places. The teachers of the three kayas manifested from me through the three aspects of the essence of me, the All-Creator. The styles of explanation of those three kayas (are subdivided) into three types (dharmakaya, sambhogakaya and nirmanakaya). Thus, the teachings of these three types of explanation of phenomena are explained by me, the All-Creator."

Hey Mahasattvavajra-holder, you listen to this principle, that the source of all phenomena is all-creating Pure Perfect Presence. What is the principle? I, the All-Creator, am the King who creates all phenomena of the Perfections in an effortless self-perfected manner. I am the father and mother from whom the teachers of the three kayas manifest. I myself, the Teacher, am the ancestor of all buddhas of the three times who manifest from those teachers of the three kayas. I myself am also the lamp who reveals and illuminates the vehicles which are taught by the three kayas based upon the Perfections - the essence of retinues, places and times. [663]

Thus, the teachers of the three kayas are outer luminous *thugje* energies which manifested from my *tsal* energy through the three aspects of the essence of me, the All-Creator. For this reason, all phenomena of the Perfections are already self-perfected as primordial

Pure Perfect Presence. So it is not necessary to newly depend upon effort, struggle, cause and effect. **The styles of explanation of the various vehicles of cause and effect which are taught by those teachers of the three kayas are subdivided into three types (of transmission), like the dharmakaya explanation through empowering energy, and so forth. Thus, the teachings of these three styles of explanation of phenomena are exclusively taught by me, the All-Creator, and not by some other creator. [664]**

Unmistaken Certainty

The second subdivision explains the five conclusive principles about the self-perfected three kayas in which Presence Itself is liberated from arising, abiding and ceasing.

(r) "Because this essence of me, the All-Creating King, is far superior to all teachers, using five types of explanatory conclusive principles, I explain that the reason is (to create) unmistakable certainty (about Presence)."

This essence of me, the All-Creating King, is primordially beyond arising, abiding and ceasing. This self-originated uncompounded state is beyond all cause, effect, effort and practice. My essence is far superior to all other teachers. So the five types of explanatory conclusive principles communicate that it is not necessary to struggle and practice with cause and effect for the profound self-originated self-perfected three kayas. Using these principles, I, the All-Creator, explain that the reason is to create certainty about the precise unmistakable meaning of all-creating Pure Perfect Presence.

Five Conclusive Principles

The second subdivision uses five conclusive principles to extensively explain transcendence. It has five subdivisions: the historical principle (p166); the root principle (p170); [665] the yoga principle (p171); the intentional principle (p171); and the literal principle (p172).

Historical Principle

The first subdivision explains the historical principle. It has two subdivisions: the brief explanation of the styles of explanation (p167);

and the extensive explanation of the ways the three kaya teachers explain all-creating Pure Perfect Presence (p159).

Two Styles of Explanation

The first subdivision briefly explains the styles of explanation.

(r) "Hey Mahasattva. The All-Creating King is Pure Perfect Presence. Pure Perfect Presence is primordial dzogchen. Because dzogchen is beyond cause and effect, the principle of the transcendence of cause and effect is taught. And, because the teachers of the three kayas manifest from the essence of all-creating Pure Perfect Presence, the principles (of their vehicles) are also taught. These two styles of explanation are taught."

Hey Mahasattva. 'All-Creating King' means this Pure Perfect Presence. This Pure Perfect Presence, *rigpa*, is the primordial perfection of all phenomena of samsara and nirvana, enlightenment, the nature of the five great things. Thus, Presence is the 'great perfection' or dzogchen. The self-originated wisdom of dzogchen Presence Itself is primordially beyond struggle and practice with cause and effect. Thus, the principle of the transcendence of the concepts of cause, effect, action and struggle is taught. [666] And, because the teachers of the three kayas of the victorious ones manifest from the three self-perfected aspects of the essence of all-creating Pure Perfect Presence, the principles which communicate the vehicles of cause and effect are also taught. These two styles of explanation are taught.

Confidence in the Historical Principle

The second subdivision extensively explains the ways in which the three kaya teachers teach all-creating Pure Perfect Presence.

(r) "The way to describe all-creating Pure Perfect Presence uses five types of conclusive principles to explain that Pure Perfect Presence transcends cause and effect. Here is the way to explain the three teachers of the three kayas, who are (one of) the five types of Perfections. Dharmakaya explains through empowering energy. Sambhogakaya explains through its own nature. And nirmanakaya explains through word meanings. These three styles of explanations of the teachers of the three kayas are the principles of the three aspects of my essence. I, the All-Creator, transcend cause and effect.

Because I transcend cause and effect, I transcend all dimensions of experience. The real condition beyond everything is Pure Perfect Presence. Pure Perfect Presence is the source of everything. Because Presence is the source, it is the origin of confidence."

What is the way to describe all-creating Pure Perfect Presence? Pure Perfect Presence uses five types of conclusive principles to explain that Pure Perfect Presence transcends all cause, effect, struggle and achievement. Here is the way to explain the principle of the three teachers of the three kayas, who are (one of) the five types of Perfections. The dharmakaya teacher depends upon communication of the unborn state to oceanic groups of wisdom retinues which are not other than the state. Dharmakaya **explains through** the **empowering energy** of the non-dual state, the five great tantras of Mind's self-originated wisdom. [667] The *Thigle Kunsal* says:

The teacher is unchanging dharmakaya. The teaching is the non-descending victory flag, the five great tantras of secret *rigpa*. The assembled retinues are the radiant sugatas of the five families who are not other than the state. The place is unborn non-conceptual dharmadhatu. The time is before past and future. The non-conceptual teacher explains through empowering energy. The great tantras of each of the five kayas - which are not other than the state - are understood through empowering energy.

Sambhogakaya teachers, the retinues of the five families of sugatas, **explain** the state **through** symbolic communication based upon direct display of **their own kaya nature**. They teach the five great tantras, which encompass Body, Voice, Mind, Qualities and Activities, to retinues of bodhisattvas, the heirs of the victorious ones. [668] The *Thigle Kunsal* says:

The teachers are the five sugatas of the five families. The teaching is the five great secret tantras. The retinues are the groups of bodhisattvas and bodhisattvis. The place is the dimension of the infinite lights of wisdom. The time is when *rigpa* manifests as an object. Without explanation through words and syllables, these teachers teach using the accessories of kayas.

Nirmanakaya teachers **explain** by using elegant compositions which communicate **word meanings** through speech with sixty branches⁷⁰ to retinues of seven universal buddhas⁷¹, and so forth. Nirmanakaya teachers explain the inconceivable series of outer, inner and secret tantras which are characterized by the five great secret tantras explained above by Vajrasattva. [669] The *Thigle Kunsal* says:

(Nirmanakaya teachers explain) summaries of the outer, inner and secret teachings, like the essence taught by the Teacher Vajrasattva, the five great secret tantras, and so forth. The great prajña of these teachings liberates us into the dimension of Mind. The wisdom prana of these teachings embraces us in the sacred vase of spiritual songs. These teachings are disseminated clearly and distinctly by the tongue in the mouth. They explain specific word meanings like sewing stitches. They explain with elegant compositions of the sixty branches (of sound). They oversee the universal meanings like a soaring garuda. They speed across the ground like a jumping tigress. They subjugate the syllables of words with the gait of a turtle. [670] They overpower the eight vehicles⁷² with the roar of a lion. They descend into upadesha meanings like the swoop of an eagle. They cause the great rain of nectar to fall into the three divine abodes upon assembled retinues, like the seven universal buddhas in the three types of sacred sites of the Lotus Mound.

Furthermore, teachers, like the Highest Sage, and so forth, communicated with elegant compositions of nirmanakaya all the turnings of the wheel of the dharma of the tripitaka. The *Riwo Tsempai Gyü* says:

The nirmanakaya teacher abiding in the palace explained the three subdivisions of the tripitaka to Ananda. This was the time when the nirmanakaya teacher explained with elegant compositions in words.

⁷⁰ The sixty variations of buddha speech are six root tones for each of the following ten categories: brahma, cymbal, song and dance, kalapina bird, thunder, echo, unstable, pleasing to hear, non-agitated, and very clear.

⁷¹ Vipashyin, Shikhinra, Vishvabhukra, Krakuchanda, Kanakamuni, Kashyapa and Shakyamuni.

⁷² Sravakas, pratyekabuddhas, bodhisattvas, kriyatantra, upayatantra, yogatantra, mahayoga and anuyoga.

These are the **three styles of explanations** of teachings which are taught by the **teachers of the three kayas**. Ultimately, there do not exist any teachers of the three kayas who are other than the **three aspects of the essence of me**, the All-Creator. For this reason, these teachers **are the principles** of my essence. [671] So what is the style of explanation which transcends cause and effect? **I**, all-creating Pure Perfect Presence, am primordially self-originated and uncompounded. I am the state of the totally self-perfected three kayas. For this reason, **I transcend all cause and effect. Because I transcend cause and effect, I transcend all dimensions of experience** of the three gates, like the actions of the body, the communications of the voice, and the analyses of the mind. **The real condition which transcends all cause, effect, struggle and achievement is Pure Perfect Presence** which is like space. For this reason, the state of the All-Creating King, **Pure Perfect Presence, is the source** which is the birthplace of **all** phenomena encompassed by the Perfections of the three kayas. [672] **Because Presence is the source** from which all phenomena manifest, **it is the origin of confidence** in the historical principle about how teachings arose. The *Bangdzö Trul De* says:

Because everything manifests from Presence, there is confidence in the birthplace of all.

and:

Because Presence does not manifest from causes and is not produced from conditions, there is confidence in self-originated wisdom.

Root Principle

The second subdivision explains the root principle.

(r) "Pure Perfect Presence is the root of all phenomena. Because it is the root, the state of everything is unified in Presence."

Pure Perfect Presence is the root or base from which **all phenomena** of samsara and nirvana manifest. **Because it is the root, the state of everything** of the outer and inner universe **is unified** in Pure Perfect Presence. [673] The *Chöying Dzö* says:

Everything is unified in all-inclusive Pure Perfect Presence. Because there exists no phenomenon other than Pure Perfect

Presence, all phenomena are the essence of Pure Perfect Presence.

Thus, all phenomena are unified in Pure Perfect Presence, the root. There is nothing other than Presence. From the very beginning, everything is enlightened in the essence of Pure Perfect Presence, the source. For this reason, it is taught that in the present time there is nothing to fabricate or achieve on some path using acceptance, rejection, effort and struggle. This is the explanation of the root principle. The *Dönsal* says:

The explanation of the root principle is the explanation of the total wisdom of one's *rigpa*.

Yoga Principle

The third subdivision explains the yoga principle.

(r) "Pure Perfect Presence is far superior to all (vehicles). Because it is far superior, it can distinguish between the vehicles."

Because **all-creating Pure Perfect Presence** transcends all cause, effect, struggle and achievement, it is **far superior to all** higher and lower vehicles of cause, effect, struggle and achievement. [674] **Because it is far superior** to all those vehicles, dzogchen texts clearly **can distinguish** the differences **between** the philosophical systems of the **vehicles**. Dzogchen texts refute all the conceptual defects of philosophical systems engaged with cause, effect, struggle and achievement. This explanation of the way in which dzogchen transcends all cause, effect, effort and struggle is the yoga principle. The *Dönsal* says:

The explanation of the yoga principle explains the differences between vehicles.

Intentional Principle

The fourth subdivision explains the intentional principle.

(r) "When Pure Perfect Presence is understood, all is enlightened in the real condition. Thus, this is the intentional principle for those with capacity."

The real nature of **Pure Perfect Presence** is primordially manifest enlightenment, which does not need to do anything with cause, effect, struggle and practice. When this unfabricated totally natural state **is understood**, one understands that **all** phenomena of samsara and nirvana are primordially **enlightened in** the dimension of just-that-ness, **the real condition**. **This is the intentional principle** for the purpose that **those** fortunate beings **with** high **capacity** effortlessly liberate without the sufferings of acceptance, rejection, effort and struggle. [675] So that one transcends defects, the *Bangdzö Trul De* says:

This total unsurpassable Pure Perfect (Presence) is not realized by searching. It is realized by relaxing in the natural state beyond searching. Even if one searches in Pure Perfect (Presence), the primordial source, one never moves from its space. When one searches, one continues to struggle.

Literal Principle

The fifth subdivision explains the literal principle.

(r) **"The essence of Presence is beyond communication in words. But if I did not communicate, the essence of Presence would not be seen. Thus, if I did not communicate 'it cannot be seen; it cannot be pointed out', then many individuals would not recognize their own Presence, and they would engage in struggle and practice. For those reasons, I explain the literal principle of 'beyond communication'."**

The essence of Pure Perfect Presence is beyond all concepts and transcends the dimensions of thought and speech. Thus, there is no concrete communication in words like 'The nature of Presence is like this'. Although the authentic condition is beyond communication, [676] if I did not communicate some words to point that out - like pointing out the moon with a finger - the essence of Pure Perfect Presence, the real condition, would not be seen and understood. If I did not try to describe or did not communicate something like, 'it cannot be seen through limited concepts, such as existence, non-existence, being, non-being, and so forth, or it cannot be pointed out with examples, logic, and so forth', then many individuals would not recognize the real condition of their own Presence. And there would be the danger that they deviate onto a path which engages in cause, effect, struggle and practice. For those reasons, dzogchen atiyoga explains the literal

principle of 'beyond communication'. [677] How is the principle explained? It is explained by the overall framework of meaning, the crossing of the ground of falsehoods, and the subjugation of syllables. The *Dönsal* says:

Mind which is like a garuda with perfect wings explains the overall framework of the meaning. Mind which is a tigress jumping across the ground explains how to cross over the ground of falsehoods. Mind like a turtle with a slow gait explains how to control the syllables of the words.

Beyond Concepts and Communication

The third subdivision explains the conclusion, that it is not necessary to act and struggle with cause and effect, because Presence Itself is beyond concepts and transcends communication.

(r) "Thus, these five conclusive principles are explanations which definitively establish the unmistakable meaning of Pure Perfect Presence, the All-Creating King. Because they establish (the real condition) beyond cause and effect, there is confidence that everything is Pure Perfect Presence. Because (everything) is Pure Perfect Presence, there is primordial confidence. There is confidence that there is nothing to search for in Presence. Because there is primordial confidence beyond searching, one abides in the realm of total bliss beyond struggle. Because the essence of me, the All-Creator, abides in that way, there is no 'enlightenment' other than me, the All-Creator." Thus he spoke.

Thus, for the reasons explained above, these five types of conclusive principles are explanations which definitively establish the precise unmistakable effortless self-perfected real meaning of Pure Perfect Presence, the All-Creating King. Because they naturally establish the one total equality, the real condition, beyond cause, effect, acceptance and rejection, there is confidence that all phenomena which manifest as samsara and nirvana are the essence of all-creating Pure Perfect Presence, beyond distinctions like good, bad, acceptance and rejection. [678] Because everything is Pure Perfect Presence, there is primordial confidence that Presence Itself is enlightened in absolute equality beyond concepts. There is confidence that there is nothing to search for in Presence other than these manifestations. Because there is complete conviction and primordial confidence beyond searching,

one abides in the dimension of effortless total bliss, without any practice with antidotes and **beyond struggle** on a path. One concretely experiences the self-face of dharmakaya, Samantabhadra, primordially uncompounded self-originated wisdom beyond concepts. Thus, **because the essence of me**, all-creating Pure Perfect Presence, **abides in that way, there is no 'enlightenment'** to search for which is **other than me**, the All-Creator. [679] **Thus he spoke.**

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-first chapter, about *Principles of Explanation*.

This completes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twenty-first chapter, about how *Principles of Explanation*.**

Chapter 22 - Objectless Non-Abiding

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-two explains the sacred secret that, because Presence Itself abides without limits and transcends concepts, the state beyond cause, effect, struggle and achievement is not understood through attachment to the liberation of causes and effects. It has two subdivisions: the brief explanation; and the extensive explanation (p175).

The first subdivision briefly explains objectless non-abiding.

(r) Then the All-Creating King, Pure Perfect Presence, communicated this great original *lung* teaching of effortless perfection so that (practitioners) can remain in the natural state of Presence.

After explaining how dzogchen can be explained with conclusive principles, **then the All-Creating King, Pure Perfect Presence**, taught **so that** followers with capacity - practitioners who wish to be disciples of atiyoga dzogchen - **can remain in the unfabricated natural state of Presence Itself**. He **communicated this unsurpassably great original *lung* teaching** which is far superior to the eight vehicles engaged in struggles. The teaching explains the self-perfected primordial **perfection** of all phenomena of the goal **without** dependence upon acceptance, rejection, action and **effort**. [680]

The second subdivision extensively explains objectless non-abiding. It has three subdivisions: the brief explanation that space-like Presence Itself transcends fabrication, transformation and antidotes (p175); the extensive explanation of the essence of Presence Itself (p177); and the conclusion, that everything is the *rolpa* energy of Presence Itself, the all-pervading source beyond rejection and acceptance (p204).

Beyond Fabrication, Transformation and Antidotes

The first subdivision briefly explains that space-like Presence Itself transcends fabrication, transformation and antidotes.

(r) "Hey Mahasattvavajra, you listen! Hey! Because the dimension beyond action does not abide (in limitation), it is like

space. It is non-abiding; it is not a dimension which can be objectified; it cannot be conceived; it is the path of the real condition. Because a conceptual meditation which manifests a dimension with a subtle aspect of intention does not have some more special principle of dharmakaya, self-originated wisdom abides as it is everywhere, beyond concepts. Beyond action, dharmakaya does not abide as an object and is not modified by antidotes."

Hey Mahasattvavajra, you listen! Teach this profound upadesha about primordial perfection beyond action. What is it? **Hey! Because the** uncompounded wisdom of the clear light of the dharmadhatu **dimension, beyond** dependence upon acceptance, rejection, **action and struggle, does not abide** in any conceptual limitation, **it is like space.** [681] Because it does **not abide** in any limitation and does **not exist as a dimension which can be objectified** by concepts of object and subject, it abides naturally, without fabrication, and **cannot be conceived** by followers of lower vehicles as something to renounce, suppress, purify, transform, and so forth. Dharmadhatu wisdom abides in the primordially authentic condition, the unmistakable **path, the essence of the real condition** which primordially cannot be traversed. The *Tsemo Junggyal* says:

The space of Samantabhadra, unified in equality, is the totally liberated state of Mind, the universal path of complete purity. The path of the dzogchen practitioner, beyond traveling, is unborn dharmadhatu, already self-perfected beyond action. [682]

A concept with hope which searches for a gateway to something other than this state considers some 'subtle **aspect of intention**'; this is the characteristic of aspiration and yearning. Abiding in the limitations of hope and aspiration **manifests** from objectifying a **dimension** which accepts and rejects some conditions of **subtle** aspects related to that intention. Even if this kind of **conceptual meditation** of mind becomes somewhat stable, **dharmakaya does not exist** as some other **principle, higher or more special** than these illusory manifestations of mind. This is because the nature of illusory manifestation is dharmakaya. Although these illusory manifestations are mind, **because** mind has no self-nature, mind is naturally devoid of concepts. Thus, because whatever manifests as aspects of objects and any concepts which arise in mind are the natural clear light, self-arising **self-originated wisdom abides as it is in all times and places** as the essence of dharmakaya, **beyond concepts.** Because that wisdom is **beyond the actions** of effort and struggle, [683]

does not abide as an object and is not modified by antidotes, dharmakaya is the essence of primordial emptiness beyond action. The *Dzogpa Chichö* says:

Because the entire universe is primordially pure, your Presence Itself is victorious buddha. Indivisible from Vajrasattva, Presence is primordial enlightenment. Being primordially pure, Presence is the supreme bliss of dharmakaya.

Explanation of Essence

The second subdivision extensively explains the essence of Presence Itself. It has four subdivisions: the extensive explanation about how the eight vehicles do not understand that the principle of Presence Itself is beyond cause, effect, struggle and practice (p177); the extensive explanation about how the atiyoga state of Presence Itself - self-abiding dharmakaya, just-that-ness - primordially abides in oneself (p191); [684] the extensive explanation about how the eight vehicles are stages of large and medium-sized therapies to help enter atiyoga (p194); and the extensive explanation about how natural relaxation without fabrication in the All-Creating state of Presence Itself is the goal (p200).

Eight Vehicles Do Not Understand

The first subdivision extensively explains how the eight vehicles do not understand that the principle of Presence Itself is beyond cause, effect, struggle and practice. It has two subdivisions: the detailed explanation about how the paths of each vehicle do not see the essential meaning (p177); and the general explanation that all those vehicles torment the body of authentic Presence Itself with the disease of struggling with cause and effect (p187).

Paths Do Not See the Essence

The first subdivision explains in detail about how the paths of each vehicle do not see the essential meaning. It has eight subdivisions: the principle that dharmakaya abides primordially, so that some pure goal is not newly attained when pratyekabuddhas meditate the reversal of interdependent origination within the primordially pure source of Presence Itself (p178); the principle that spacious Presence Itself is not recognized when sravakas meditate selflessness as ultimate instants of subjective awareness and partless atoms of concrete objects (p179); [685]

the principle that something other than Presence is not concretely seen when bodhisattvas meditate on the selflessness of objects (p180); the principle that, when kriyatantra practitioners meditate distinct deities other than Presence, they do not arrive in space, because deity meditation is already Presence Itself (p181); the principle that there is no wisdom higher than Presence when upayatantra practitioners meditate dualism (p182); the principle that yogatantra practitioners do not see the duality of meditation and meditator as indivisible when jnanasattva from outside dissolves into themselves as samayasattva (p183); the principle of impure duality, like body and shadow, when mahayoga practitioners conceive deity and paradise in the one self-originated wisdom through the manifestations of the development stage (p184); [686] and the principle of the non-transcendence of attachment, struggle and achievement when anuyoga practitioners meditate the self-origination of wisdom from space through the empty bliss of the completion stage (p186).

Pratyekabuddhas

The first subdivision explains the principle that dharmakaya abides primordially, so that some pure goal is not newly attained when pratyekabuddhas meditate the reversal of interdependent origination within the primordially pure source of Presence Itself.

(r) "Through the phenomena (produced by the twelve) branches (of interdependent origination, Pratyekabuddhas) try to find the dimension of the source. They try to enjoy that (source) through their method (of contemplation), totally beyond concepts. But because the source, the essence, manifests (clearly), dharmakaya is not (found) elsewhere."

Followers of the path of pratyekabuddhas **use** the development of the sequential order of the twelve **branches** of outer and inner interdependent origination. Various higher and lower realms **of the samsaric phenomena** of the outer vessel of the world and its inner contents of beings manifest. To summarize, they consider that the root of all phenomena of samsara manifests **through** the twelve links of interdependent origination. So, based upon meditation to reverse that condition, they believe that they can meditate and **find the dimension of the self-originated source** in which some authentic condition is the essence of all phenomena of the path. Their **method** is to concentrate one-pointedly in a contemplation **totally beyond concepts**. Although

they try to enter and **enjoy that** Pure Perfect Presence, the source, their non-conceptual meditation remains dependent upon a concept. [687] Because their concept does not have primordial existence, regardless of how they try to achieve a non-conceptual state which depends upon that concept, they can never achieve it. For this reason, their non-conceptual state is just a conceptual designation. The **essence of** Pure Perfect (Presence), **the source**, does not depend upon causes and conditions, but rather abides as the nature of primordial enlightenment. **But because** the essence arises and **manifests** clearly for practitioners as the principle of self-luminous *rigpa*, the text advises that **dharmakaya** fruit is **not** to be found **elsewhere**.

Sravakas

The second subdivision explains the principle that spacious Presence Itself is not recognized when sravakas meditate selflessness as ultimate instants of subjective awareness and partless atoms of concrete objects.

(r) **"Perfect wisdom self-originate as the ultimate real condition without abiding in (concepts like) 'beyond all directions while subdividing one atom'. Entering this path of total purity in the spacious source of total non-conceptual directness, one realizes the supreme equality."**

All phenomena self-arise from the *tsal* energy of Pure Perfect Presence, the primordial source. Phenomena are nothing other than the *rolpa* energy of empty forms which appear, although non-existent. Although phenomena abide as the nature of the totally transcendent ultimate truth of the unborn real condition, [688] sravakas consider that phenomena are the nature of matter and consciousness with particular characteristics. In fact, they consider an ultimate duality of partless atoms of form and partless instants of consciousness. But their meditation which establishes the non-self of persons is not the precise principle of the real condition. For this reason, when they analyze, examine or **subdivide the one partless atom** by simultaneously surrounding it with ten atoms in the ten directions, it makes no sense, because the atom is **beyond all** aspects of the **ten directions**. Similarly, it makes no sense to consider that instants of consciousness are earlier or later. Their meditation on the selflessness of persons is nothing more than the reflection of a concept, a type of mental exclusion. [689]

So then, what is the precise meaning of the authentic condition? The authentic condition of all phenomena is the unmistakable **real condition** of **ultimate** Pure Perfect Presence which is unborn and does **not abide** in any conceptual limitation. Thus, **perfect** authentic **wisdom** clearly **self-originate**s its uncompounded nature which does not depend upon other causes and conditions. Lower vehicles create considerations, like particular concepts and twofold partlessness, **about all** outer and inner phenomena. But these considerations are nothing other than the experiential domain of the **directness** of one's *rigpa* or the wisdom of discriminating *rigpa*. The **non-conceptual** essence is the birthplace of all phenomena. Because **spacious** dharmadhatu is the state beyond all concepts [690] and the concrete foundation of everything, it is the essence of Pure Perfect (Presence), the **source**. Because the source is **total** primordial **purity** devoid of karma, emotions, and so forth, it is the universal path of all samsara and nirvana which has primordially arrived without travel. '**Entering this total path**' means to understand that the essence never moves away from this primordial dimension. This understanding is the concrete **realization** of the precise state of the real condition, the **supreme equality**, the All-Creator, dharmakaya. About that the *Dochu* says:

These phenomena universally renounced as inappropriate - the five emotions and the five inexpressible deeds - are absolute total purity. Whoever abides there realizes supreme equality.

Bodhisattvas

The third subdivision explains the principle that something other than Presence is not concretely seen when bodhisattvas meditate on the selflessness of objects.

(r) "Because (Presence) does not change (and enlightenment) never changes, there does not exist a place of attachment. Similarly, there is no dimension to apprehend or condition of presence (to maintain). Desiring to realize directly, (bodhisattvas) continuously meditate (on selflessness) as the cause. The state of equality does not arise in that (person who wants) pleasure and is attached to meditation."

Because Pure Perfect Presence has a self-originated uncompounded nature which does not exist as a composite of instants, its intrinsic essence **does not change**. [691] Because the source is primordial

enlightenment as the essence of Pure Perfect (Presence), there is no attainment of some enlightenment goal which is somehow superior by now newly depending upon meditation, practice and struggle. Thus, enlightenment **never changes** with causes and conditions. Because that goal does **not exist**, there does **not even exist a place of attachment** to hope for and aspire to attain. There is no dimension like that. **Similarly**, there does **not exist** some other 'dharmadhatu' **dimension to understand and apprehend**. There does **not exist** some paradise of dharmakaya or **condition of presence** to obtain which is other than self-originated wisdom. Followers of the bodhisattva vehicle of characteristics **directly** see with wisdom which understands the twofold selflessness of the dharmadhatu dimension and the perceiver. On this basis they **desire to** newly **realize** the citadel of the goal of enlightenment by gradually traveling the ten levels. [692] The **cause** for attainment is **continuous meditation** on the state of selflessness. they are **attached to** the flavor of **meditation** and are never separated from the hopeful desire to obtain **pleasure**. The **state** which understands the **equality** of samsara and nirvana does **not arise in that** type of person. The *Khyungchen* says:

Those who conceive 'arrival on the tenth level' and remain attached to that concept never abide in that state. Those who claim to be beyond a place to abide and follow the path named 'no path' are confused beings. With their hope and fear about attaining the goal, they do not experience the state. Pursuing some ultimate aim, they are separated from their object. Similarly, those who yearn for space do not find bliss. [693] By rejecting sense pleasures and emotions, they have no enlightenment. Turning their backs on samsara, they never transcend suffering. There is never an end to levels, paramitas and paths.

Kriyatantra

The fourth subdivision explains the principle that, when kriyatantra practitioners meditate distinct deities other than Presence, they do not arrive in space, because deity meditation is already Presence itself.

(r) "Because the one kaya pervades all, there do not exist phenomena to add. Because (Presence) never comes to an end, there is no decrease in dharmadhatu."

Kriyatantra - one of the three outer tantras of mantrayana - sees the duality of wisdom deity and oneself as good and bad, respectively. Followers meditate in the manner of lord and servant, and desire to realize the goal by depending upon the deity. But Pure Perfect Presence - *rigpa*, *dharmakaya*, the **one thigle** - abides without transition or change and **pervades all** phenomena of samsara and nirvana equally, beyond good, bad, acceptance and rejection. Thus, **there do not exist any phenomena to add** which some wisdom deity other than Presence bestows as some higher supreme and ordinary siddhis. [694] The *Drönma Öbar* says:

Siddhis are primordially pure, primordially luminous and transcendent. They are non-substantial and beyond thoughts and exist in oneself. They are not bestowed by a deity or received from elsewhere.

Thus, Pure Perfect Presence, the real condition, is like the dimension of space which **never** becomes depleted or **comes to an end**. Presence pervades everything of samsara and nirvana. Nothing ever moves outside this dimension. No matter how much followers struggle, meditate and practice with their desire to travel elsewhere to the level of the goal of enlightenment, **in the Pure Perfect Presence of dharmadhatu** there is **no** elimination or **decrease** of impure illusory qualities and there is no increase of superior qualities. Rather, followers deviate from the dzogchen path beyond action and struggle. The *Bangdzö Trul De* says: [695]

The desire to arrive in the space-like real condition by traveling is like the great garuda searching for the edge of the sky. The desire to realize the goal by traveling is like a blind person reaching up in the sky. Trying to travel levels and paths does not correspond with the principle of non-action.

Upayatantra

The fifth subdivision explains the principle that there is no wisdom higher than Presence when upayatantra practitioners meditate dualism.

(r) "There is no higher place of extraordinary experiences than the *rolpa* energy of dharmadhatu. The dimension of the self-originated great things authentically abides everywhere."

Upayatantra relies upon a dualistic path with yogatantra view and kriyatantra behavior. Followers meditate the *rolpa* energy of limitless **dharma** as the essence of the pure deity. Based upon **extraordinary** and very special **experiences** of contemplation, they desire to realize the goal of the citadel of Vajrapani of the four families. But followers **never** arrive at some level of enlightenment or **higher place** than before. [696] Because the **self-originated** wisdom of Presence Itself is enlightenment as the nature of the five primordially **great things**, the extraordinary **dimension** primordially and **authentically abides everywhere** without even an atom of anything more special, from sentient beings to buddhas. The *Gyaltshab Chenpo* says:

The unchanging real condition is the same later as it was earlier.

Yogatantra

The sixth subdivision explains the principle that yoga practitioners do not see the duality of meditation and meditator as indivisible when jñānasattva from outside dissolves into themselves as samayasattva.

(r) "The eye which sees that there is no miraculous object to see transcends all communications and cannot be understood through some (words). Phenomena and non-phenomena are always integrated and identical. Some higher place named 'ultimate phenomenon' cannot even be explained."

Practitioners of yogatantra hope to see the relative *tsal* energy manifestations beyond ultimate characteristics as some marvelous **miraculous** Ghanavyuha Realm of the five families or the Vajradhatu Mandala⁷³. Followers apply effort to meditate and indivisibly dissolve the deity as jñānasattva into themselves as samayasattva, like water poured into water. Dzogchen practitioners do **not** have a duality of a **object** deity to be meditated and a subject mind which meditates. Dzogchen practitioners do not meditate anything, because they understand that there is nothing other than the essence of the one Pure Perfect Presence. [697] Because they do not objectify any conceptual characteristics **in that** Pure Perfect Presence, in no way do they newly

⁷³ The Ghanavyuha Realm and the Vajradhatu Mandala are names for realization in yogatantra.

see some astonishing goal. Not seeing anything is the supreme **seeing**. This is the divine eye or the physical **eye** which knows everything. The *Dochu* says:

Unobstructed wisdom is beyond all thoughts. Naturally unmoving, dullness is the highest contemplation. The direct eye of the wisdom of contemplation transcends any object of focus. This is the 'eye' which knows everything. [698]

Self-originated wisdom - the authentic condition beyond seen and seer - primordially abides as the nature of self-luminosity beyond objects. Exactly that **cannot be understood** by relying upon the words of **some** teacher. Why? Because wisdom **transcends all communication** with words.

Thus, Pure Perfect Presence, beyond speech, thought and communication, does not dualistically separate relative **phenomena** which appear as illusions with characteristics from ultimate emptiness **beyond any phenomena** with characteristics. All dualistic phenomena, like right and wrong, virtue and non-virtue, and so forth, are indivisibly **identical and always integrated** in absolute equality beyond duality. For this reason, the yogatantra view - with its '**ultimate phenomenon**' beyond characteristics and its '**place**' considered to be **higher** than appearances seen as relative illusions - is not real, not to mention **cannot even be explained**. [699] The *Dochu* says:

People consider that the words of their teacher's *lung* instructions are the path, so they follow a path of concepts, just like chasing a mirage. Words and letters which say 'this is the genuine path' do not point out anything. If I, Sattvavajra, taught 'this is real', I would be mistaken. Pure and impure are primordially non-dual, integrated and identical. Presence Itself is the abode of all.

Mahayoga

The seventh subdivision explains the principle of impure duality, like body and shadow, when mahayoga practitioners conceive deity and paradise in the one self-originated wisdom through the manifestations of the development stage.

(r) **"(The goal) is never realized by conceiving illusion and the path of Pure Perfect (Presence). The state of self-originated wisdom also transcends the limitations of words. One's state of primordial**

enlightenment is directly perceived. Concepts arise about wisdom just like forms (arise from) shadows."

Followers on the path of mahayoga see the relative **illusory** manifestations of the eight consciousnesses with their objects as something to be purified. As an antidote for those illusions, they practice the **path of Pure Perfect (Presence)** by meditating the world of the outer container as a pure palace and the sentient beings of the inner contents as the pure mandala of the deities with the three seats. **Because** this is a meditation of **conceptual** mind, the goal of non-conceptual absolute equality is **never realized** in this way. [700] Why? That which is to be understood - dharmadhatu - transcends all speech, thought and communication. Not only that, but that which does the understanding - **the state of self-originated wisdom** - also **transcends** all **limitations** of communication on the paths of **words** and thoughts of mind. Wisdom is the total **state of primordial enlightenment** beyond the duality of object and subject. Wisdom is the dimension of the **direct perception** of the *rigpa* in all beings. For example, the arising of the mistaken concept that a **shadow** has a concrete **form** contradicts the truth. In the same way that the essence of form cannot be captured, **concepts** of struggle and practice **arise about** effortless self-originated wisdom of non-conceptual total equality. This contradicts the meaning of dzogchen beyond action. For this reason, [701] the *Dochu* says:

When the path of illusory Pure Perfect (Presence) becomes a concept, the goal is never realized. Presence Itself is self-originated and not produced through causes and conditions. It cannot be accessed through communication with words, but transcends limitations. Primordially beyond action and searching, one's state of direct *rigpa* naturally abides, beyond effort. Just like the example in which form manifests from its shadow, thoughts manifest from non-conceptual wisdom.

The *Ngedön Düpa* says:

Heart Assembly, listen now! Entering the stages of the path through method and *prajña* and meditating the deity with the three contemplations is just like transforming a shadow into a form. [702]

Anuyoga

The eighth subdivision explains the principle of the non-transcendence of attachment, struggle and achievement when anuyoga practitioners meditate the self-origination of wisdom from space through the empty bliss of the completion stage.

(r) **"Non-existence is not (nihilistic) non-existence, (because) the source of non-existence produces (manifestations). Emptiness is not (limited) emptiness, (because it) abides in a dimension of emptiness. (Anuyoga followers) hope to produce (wisdom) from the essence of space, (even though) bliss established beyond action is already obtained. They try to produce wisdom from a dimension which cannot be conceived."**

Although all phenomena of the universe of samsara and nirvana primordially are **non-existent**, have no root and are without foundation, this is **not** the same as nihilistic **non-existence**. The **source of non-existence** unceasingly produces and **manifests** appearances. At just this time of manifesting, the source does not have any phenomena with impure characteristics which are other than the self-originated *tsal* energy of self-originated wisdom. Rather, the source remains in **emptiness**. The *Tingdzog* says:

The wisdom of samsara and nirvana transcends words; it cannot be taught or pointed out by buddhas in the sense realm of forms and colors. The state of one's Presence is difficult to point out and analyze; it is Pure Perfect (Presence) which transcends existence, non-existence and what is inbetween. [703] Insubstantial wisdom present in mind is the supreme view not seen even by Samantabhadra.

However, **emptiness** is **not** some limitation. Manifestation and **emptiness** neither unify nor separate. Emptiness primordially **abides in the dimension** which transcends all limitations of speech, communication and concepts; it is **like the essence of space** whose nature cannot be identified. Followers of anuyoga depend upon a path of attachment. Fundamentally they desire and **hope to produce** wisdom co-emergent with bliss and emptiness from the essence of space. Total **bliss** is the primordially **established** real condition **beyond all action** and struggle. Bliss is self-originated wisdom without any feeling of suffering. **Because** bliss naturally abides in all beings since the

beginning, with **no** dependence upon some **desire** and struggle to obtain it, bliss does not now need to be **obtained** again and again. [704] The essence of bliss transcends all **concepts** and is not a **dimension** which conceives object and subject. Vehicles which **try to** newly **produce** the **wisdom** of total bliss have not transcended subtle struggle and practice. Compared with atiyoga dzogchen, these are inferior vehicles. All these lower vehicles are overpowered by the dzogchen view beyond action. Longchen Rabjam says:

Because the total expanse of atiyoga, the supreme vehicle, is the peak of all, like Mount Meru, all smaller mountains remain lower. Similarly, atiyoga's view and meditation are the highest of all vehicles. When atiyoga displays its self-sounds, lower vehicles, like the ever-excellent space energies of outer and inner anuyoga, [705] dissolve in the dimension of the ever-excellent spacious dimension of total atiyoga. Just like a lion with threefold strength subdues a wild animal, like a fox, when the inherent energy of atiyoga arises as objectless *rigpa*, characteristics remain freely in the self-liberated spacious dimension. The limitations and attachments of vehicles, like anuyoga, and so forth, with all their considerations of object and subject, are self-liberated in the dimension (of atiyoga). Similarly, *rigpa* is the dimension beyond limitations. The self-liberation upon arising of effortless self-perfected dzogchen has the great ornament of the non-duality of liberation and non-liberation. The great garuda, the supreme bird, can subjugate snakes even while living in the womb. Inside the egg its wings become full-sized. With the breaking of the inner shell, it becomes completely freed from the outer shell. How could this be possible for other birds? This makes sense for the garuda who flies easily in the sky. [706] The all-pervading vast dimension of total atiyoga displays its own voice and subjugates the nine yantras. Atiyoga liberates practice and travel on paths and levels in the ever-excellent dimension. Even while embodied in the dimension of samsara, one is free in the dimension of primordial purity which bridges abysses and deviations.

Disease of Struggling with Cause and Effect

The second subdivision explains in general that all those vehicles torment the body of authentic Presence Itself with the disease of struggling with cause and effect. It has three subdivisions: the

explanation that there is attachment as long as there is consideration of a path (p188); the explanation that, however one struggles, it is the cause and effect of samsara (p188); and the example about how the eight paths do not understand the essence of illusion, which appears although nothing (p190).

Path Is Attachment

The first subdivision explains that there is attachment as long as there is consideration of a path.

(r) "Establishing a mind attached to following ancient sages, (followers of vehicles) end up at all times with the suffering of great efforts and struggles. Entering their paths, (they do not realize) omniscience."

Not only do all (followers of) those eight gradual vehicles fail to understand that the wisdom of the self-abiding source transcends removal or addition, but they also train on paths, like cultivating contemplation **to follow ancient sages** and buddhas. On that basis they **establish a mind attached** to the desire to obtain some newly arising goal which was not there previously. [707] There is the danger that **they end up** dominated at all times **by the suffering of great efforts and struggles** on paths of cause, effect, struggles and practices. They do not understand the **essence** beyond cause, effect, action and struggle. Thus, they **enter those paths** of the eight vehicles which are attached to cause, effect, acceptance and rejection. It is said that they never realize the goal of the citadel **of omniscience**. The *Rübal Tsawai Gyü* says:

Those who search for this (goal) never discover it elsewhere. If one searches elsewhere for what is self-abiding, one will not discover it, even if one searches for three eons. No buddha could find this. Similarly, sentient beings do not discover it by searching for it. [708] Everything abides in the essential state without searching. People who abide on paths of struggle and practice do not get gold, although they try to make gold from silver. How could the faults of paths which teach words become this state of dzogchen?

Struggle Is Samsara

The second subdivision explains that, however one struggles, it is the cause and effect of samsara.

(r) **"Conceptual meditation which produces the concept, 'authentic state of omniscience', is the disease of attachment which desires total bliss. If one does not apply the great medicine which abides in unmoving absolute equality, the motive to travel to higher realms will be governed by emotions."**

Moreover, what is **this authentic natural state** beyond all concepts, like existence, non-existence, eternalism, nihilism and so forth? Although one may meditate and produce a mental support for some state beyond all reference points, this is a **meditation** with subtle **concepts** of acceptance, rejection, hope and fear. Thus, once again one increases **concepts** and creates obstacles for oneself by oneself. This is not the unfabricated genuine **meditation** of dzogchen atiyoga. One is tormented by the fatal mental **disease of attachment which** has hopes and **desires** to concretely realize the dharmakaya state of **total bliss**. [709] The *Dewa Trakö* says:

Because (bliss) cannot be found, it is beyond the word 'meditation'. Because it is beyond words, there is no terminology to communicate. Because enlightenment is primordial, there is no object to see. The source, Pure Perfect (Presence), does not exist as some state. A practitioner falls away from the meaning by searching for some object to see. Because non-seeing and non-searching is the meaning, when one does not see the state and one is beyond looking, there is no illusion. Any search for total bliss is a mistake.

According to this quotation, there is an antidote for that disease of attachment to hope and aspiration. All phenomena of samsara and nirvana are already naturally primordially liberated, beyond foundation and root, in the vast dimension of space, the real condition, the primordially pure state of Samantabhadra. **Because everything abides** beyond acceptance and rejection **in absolute equality without ever moving** from that state, the great medicine is self-occurring natural meditation which does not need any hope, fear, effort or struggle. [710] The paths of conceptual objects, which are the **motive to travel to higher realms**, are nothing other than forcing a condition of thought

forms. **If one does not medically apply the great medicine, one will be governed by the disease of emotions through the paths of acceptance, rejection, conceptualization and fixation.**

Goal Is Mirage and Illusion

The third subdivision explains the example about how the eight paths do not understand the essence of illusion, which appears although nothing.

(r) "The worst disease of those who follow paths where there is no path is the desire to arrive. It is like deer who chases a mirage. There does not exist a dimension to find. Some dimension which has not arisen in the three worlds or depends upon ten levels is an obstacle to Pure Perfect (Presence)."

Thus, the essence of Pure Perfect Presence is beyond the restrictions of concepts. Because there is **no** traveling on a **path** to what transcends speech, thought and communication, the **worst disease of those who follow the paths** of the eight vehicles is the **desire to arrive** on the level of the goal of nirvana through a path of hope, fear, effort and struggle. That goal is non-existent. So it is like the example of **deer** tormented by thirst who mistakes a **mirage** for water, and then **chases** after the mirage. In the same way, the goal of the citadel of enlightenment does **not exist as a dimension to find** elsewhere. There **has not arisen** some level of nirvana which is different from entering the swamp of samsara and abiding **in the three worlds**. **Some dimension which depends upon** gradually traveling **ten levels is an obstacle**, so that one does not see **Pure Perfect (Presence)** beyond travel. [711] The *Khyungchen* says:

When one enters a path where there is no path, one does not discover this path. Even if a thirsty elephant chases a mirage for an eon, it is very difficult to find water.

And the *Dochu* says:

Because what is not a path to travel never arrives, this path is the worst disease for people. [712] Those who desire to arrive at the level of nirvana are like deer who chase the perception of a mirage as water. There is no dimension to discover at all. Similarly, however one travels, within the three realms this

dimension will never manifest. Some dwelling place which relies upon scaling the ten levels is an obstacle for total Pure Perfect (Presence).

Presence Primordially Abides

The second subdivision extensively explains how the atiyoga state of Presence Itself - self-abiding dharmakaya, just-that-ness - primordially abides in oneself. It has three subdivisions: because the base is self-perfected like a jewel, one should not search elsewhere for qualities (p191); through one's *rigpa* the principle beyond acceptance and rejection arises as a spiritual friend (p192); never moving from this principle, the nature of inexpressible dharmakaya is primordially self-abiding (p133).

Self-Perfected Base

The first subdivision explains that, because the base is self-perfected like a jewel, one should not search elsewhere for qualities.

(r) "Instantaneous wisdom beyond all thought is like a precious jewel which manifests from all spiritual friends. Beyond objects and not depending upon a changing situation, its excellent self-nature fulfils all hopes."

On the dzogchen path one should naturally relax in the realm of the direct recognition of the unfabricated state of self-originated wisdom. All levels and paths are primordially attained without travel, so it is not necessary to struggle and practice as in the lower vehicles. Thus, this primordial attainment is named '**instantaneous wisdom**'. [713] It is the natural condition **beyond all speech, thought** and communication. It is unfabricated spontaneously born wisdom. It is naturally abiding contemplation beyond meditation. It is primordial *rigpa*, beyond arising and setting. It is the specific state of primordial liberation. It is primordially purified dharmakaya beyond purification. It protects all the infinite beings with non-referential loving *thugje* energy. It is the birthplace of all the good things, like prosperity and happiness. It is the clear light of the Mind of **all sacred spiritual friends**, like *rigdzin* Garab Dorje, the victorious lord Padmakara, and so forth, who directly taught the unmistakable knowledge of very secret atiyoga. [714] It is precisely the most special wish-fulfilling gem from among all **precious jewels which manifested** from the great ocean of dharmakaya. It is **beyond** the

objects of conceptual mind and the impurities of attachment. It is the self-originated wisdom of *rigpa* which does **not depend upon a changing situation** which is (considered to be) improved by practicing and traveling paths, and so forth. It is the self-perfected primordial base with all **excellent qualities in its own nature**. It is self-arising *rigpa* which does not depend upon other causes and conditions. **It fulfills all hopes** like a wish-fulfilling jewel. It is a sacred spiritual friend who, like a crown jewel, teaches the profound upadesha. The *Dochu* says:

Therefore, spiritual friends are the birthplace of all qualities, so they are venerated on the crown of the head like a precious jewel. [715]

Rigpa

The second subdivision explains that through one's *rigpa* the principle beyond acceptance and rejection arises as a spiritual friend.

(r) "When one analyzes, there is nothing. When one relaxes, the greatest excellent qualities manifest. Not visible as substance, desirable attributes are totally displayed. Beyond self and other, the expert teacher, the treasury of jewels, explains the 'dimension where all is perfected' through selfless compassion."

When Pure Perfect Presence, the source, is examined and **analyzed**, it is primordial emptiness like the space of the sky beyond concepts, because there do **not exist** any conceptual limitations. **When one** naturally **relaxes** without examining, there is clarity without obscuration in space, the self-face of total self-originated wisdom. There is the supreme and **greatest** quality that all **excellent** qualities **manifest** in self-perfection beyond struggle. Phenomenal characteristics of **substances** do not exist and there is no dimension of concepts. But disciples are not forsaken even though its nature is **not visible**. All appearances unceasingly manifest *tsal* energy manifestations whose **attributes come forth** through compassionate *thugje* energy. The upadesha of self-liberation, beyond symbols, **totally displays** the impartial state of liberation upon arising, beyond fabrication, transformation, rejection and acceptance. Those with the highest capacity to be receptacles of atiyoga dzogchen understand in that way. [716] But others do not understand precisely, even though it is displayed and not hidden in their mind streams. The *Khyungchen* says:

This source of non-conceptual wisdom is not hidden in the phenomena of all vehicles. It is not hidden in the continuity of buddha voice. It is not discovered by practicing paths of struggle and travel. The behavior of Pure Perfect (Presence) neither accepts nor rejects, and its nature abides precisely in all times and circumstances.

All the limitless manifestations of samsara and nirvana, whose state is **beyond** all concepts attached to **self and other**, are precisely the self-radiance of *rigpa*. The All-Creating King arises as the spiritual friend, the **expert teacher**, who displays all manifestations of self-originated wisdom. [717] The King is like the **treasury of precious jewels** which are the store house of guhyamantra. Without relying upon acceptance, rejection, effort and struggle, he primordially abides in the **dimension** where **all** benefit to self and other is self-**perfected** without effort. He **explains** the state of the atiyoga supreme vehicle to all beings **through** empowering energy and **compassion**, **beyond** conceptual fixation attached to **self**. The *Gyen* says:

The unmistakable definitive teacher is the precious guru of one's Presence. Presence is the lord of all lineage blessings. Presence displays the blessings of the upadesha of self-liberation. [718]

Self-Abiding Dharmakaya

The third subdivision explains that, never moving from this principle, the nature of inexpressible dharmakaya is primordially self-abiding.

(r) "(Practitioners) never move from inside (the wisdom), and have no place to find inside. Although they have love for the dimension (of beings), they have no concept of dedication to the dimension. Without the arising (of concepts) and without entry (into equality), selfless compassion primordially abides without the mistake of otherness and without manifesting (newly)."

Practitioners who precisely understand *rigpa*, Pure Perfect Presence, **never move** for even a second **from inside** the wisdom of the inner source. They have **no** concepts of a searcher or a **place to find**, like 'this is the nature of the profound authentic condition when unifying **inside**'. They are beyond mind with its fixations. **Love** appears for beings through non-referential compassionate *thugje* energy **for** the sake

of protecting the sentient beings of **the dimension** from suffering. Because there is **no** grasping, attachment or **concept of dedication** to that **dimension**, **no** concept of the dimension **arises**. There is **no** intentional **entry** into the state of absolute equality. Beyond emanation and re-absorption, great **compassion without** the concept of **self** has **no** **mistaken** concrete display of something **other** than the display of one's own natural face. This wisdom of the self-abiding source does **not** **manifest** newly as if not there previously, but is the **primordially** self-**abiding** real condition beyond transition and change. [719] The *Khyungchen* says:

The enlightened kaya of one's *rigpa*, Pure Perfect Presence, primordially abides without the mistake of otherness.

Eight Vehicles Are Obstacles

The third subdivision extensively explains how the eight vehicles are stages of large and medium-sized therapies to help enter atiyoga. It has two subdivisions: the need to enter atiyoga because the paths of each of the eight vehicles are not the ultimate natural state (p194); and the explanation about how to enter atiyoga (p196).

Need to Enter Atiyoga

The first subdivision explains the need to enter atiyoga because the paths of each of the eight vehicles are not the ultimate natural state.

(r) **"Those who desire bliss turn their backs on bliss. Since bliss already exists, they search for bliss with bliss. Confused about Pure Perfect (Presence), they follow contrived teachings with thirst for what is primordial. Those with such an object (to find) never experience enlightenment. Enlightenment does not exist; the name 'enlightenment' does not exist. It is a mistake to assign a name to denote enlightenment. Mistaken paths try to find enlightenment elsewhere. What has no form (manifests) all phenomena, but not even the slightest explanation exists."**

Followers of the eight vehicles of struggle **desire** to attain the **bliss** of the fruit of their paths, from arhat up to the all-pervasive real condition, **bliss**. But **when** followers struggle, **they turn their backs on** the level of universal dzogchen or undifferentiated Samantabhadra, who is the primordially self-abiding wisdom of the authentic clear light,

unchanging total **bliss**. [720] Total self-perfected dharmakaya is primordial **bliss** beyond transition and change. So when they reject **that** state which has **already** existed all along, they may **search** for some **bliss** to arise newly which was not there previously, because their minds have not been satisfied **with bliss**. In that way they come under the power of **confusion** which wants to attain some bliss other than the goal of **Pure Perfect (Presence)**. They do not experience the state of **primordial** enlightenment, but **follow contrived teachings with thirst** and attachment. No matter how much effort is made by **those with** dualistic minds who have **some dimension** they want to find elsewhere as the goal, they **never experience** the goal of **enlightenment**. Thus, it is very important for them to enter the atiyoga path beyond communication. The reason is that there does **not exist** some identifiable '**enlightenment**' other than *rigpa*, Pure Perfect Presence. Even the word '**enlightenment**', which is used to communicate, does **not exist**, because Presence transcends the basis for designation. [721]

But then, why do the teachings of the victorious one say that there exists the attainment of the citadel of enlightenment? Those are words of suggestive indirect meaning which **assign a name to denote** '**enlightenment**' in order to gradually guide disciples to the path. But it is a **mistake** if those words are taken literally. All paths are just **mistaken paths** which apply struggle and practice with the desire to **attain from elsewhere** some corresponding **enlightenment**. Because Pure Perfect Presence has **no concrete form**, it has no identifiable essence. Yet it manifests **all phenomena** of samsara and nirvana as miraculous displays of unceasing *tsal* energy appearances, although there is nothing at all concretely existing. From the very moment of their arising, appearances never move away from the dimension beyond the concepts of the eight extremes⁷⁴. Thus, there does **not exist even the slightest explanation** of the existence of a path of practice with effort and struggle, because appearances transcend all speech, thought and communication. [722] The *Yeshe Namkhai Gyälpo* says:

Although this great real condition beyond characteristics performs the dance of magical illusion in dharmadhatu, illusions and dreams are not praised by the victorious one. Because non-abiding dharmakaya is beyond 'inexpressible', it cannot be 'in the middle'⁷⁵; it transcends meaning.

⁷⁴ The eight extremes are birth, cessation, eternalism, nihilism, coming, going, one and many.

⁷⁵ 'In the middle' means neither eternalism nor nihilism, for example.

The *Dochu* says:

Trying to attain 'enlightenment' from elsewhere is a mistaken path, like a mirage. Because enlightenment has no form with color and shape, no such phenomenon can be explained in the slightest. [723]

How to Enter Atiyoga

The second subdivision explains how to enter atiyoga. It has two subdivisions: the classification of the eight vehicles (p196); and the explanation of the low, medium and high stages to enter the dzogchen path (p197).

Classification of Eight Vehicles

The first subdivision explains the classification of the eight vehicles.

(r) "The essence of great nectar does not depend upon methods of fixed concepts, like already established (anuyoga), sensuality (mahayoga), transcendence (yogatantra), non-substantiality (madhyamika) and complete renunciation (sravakas and pratyekabuddhas)."

The eight vehicles have different ways to search for the citadel of enlightenment. Followers of anuyoga search by seeing with their view that all phenomena of the universe are **already established** as the essence of the three mandalas. Followers of mahayoga consider that enlightenment arises from the method of contemplation of the **total sensuality** of the *rolpa* energy manifestations of yab and yum. Followers of yogatantra want to realize by **transcending** relative illusory manifestations on the basis of yoga with characteristics and without characteristics⁷⁶. Followers of the two action (yogas of kriyatantra and upayatantra) **pacify** the aspects of impure karma and emotions with contemplation of mantras and mudras. [724] Madhyamikas meditate the non-conceptual ultimate truth **beyond** the existence of any **substantial** relative phenomena. Sravakas and pratyekabuddhas try to **completely renounce** the phenomena of total suffering by depending upon the paths

⁷⁶ Yoga without characteristics means the experience of emptiness. Yoga with characteristics means mudras, mantras, deities, mandalas, and so forth.

of seeing and meditation. None of these vehicles connect with the state beyond action and struggle.

The **essence of great bliss nectar** of Pure Perfect Presence, *rigpa*, is the antidote for all chronic diseases of samsara, because Presence has already primordially conquered all torments of the chronic diseases of samsara. Thus, the three realms abide in the state of total liberation. Presence does **not depend upon methods** of renunciation, blocking, purification, transformation, and so forth, or upon methods with **fixed concepts** using the effort and struggle of those lower vehicles. [725] About that Longchen Rabjam says:

In the state of samsara there is no samsara. In the state of confused samsara, there is nirvana. Samsara appears as wisdom for the learned ones. Samsara appears as darkness for the non-learned. There is no other nectar when samsara is rejected.

Atiyoga Transcends Concepts

The second subdivision explains the low, medium and high stages to enter the dzogchen path.

(r) **"The great (atiyoga) teaching of expansive greatness is the antidote for those lower vehicles. Atiyoga transcends concepts of lower and higher, like emphasizing greatness or establishing equality."**

Because all phenomena which appear, being perfect in the dimension of unborn space-like Presence Itself, are enlightenment in the way of the five aspects of greatness, the text says '**expansive greatness**'. This **great** perfection atiyoga **teaching** nakedly displays this principle, and **is the antidote** which refutes all fixed concepts of the views of **those lower** vehicles. But because atiyoga does not transcend mind which refutes the views of lower vehicles and **emphasizes** its own dzogchen **greatness**, is atiyoga not just another path of negation, approval, acceptance and rejection? [726] When there exists mind which focuses on good, evil, superior and inferior, it is very true that negation, approval, acceptance and rejection are involved. Concerning the way in which the dzogchen path is not like that, Longchen Rabjam says:

Looking down upon all eight vehicles, one may say 'I am beyond struggle'. But there is no enlightenment through sectarianism.

and:

It is arrogant to look down upon lower vehicles. This is not the conclusion here. The view, meditation and behavior of dzogchen is the greatness of absolute equality which is beyond the basis for designations which differentiate high and low.

Dzogchen also **transcends those concepts of lower and higher**, but without **establishing** some **equality** of large, small, high and low in the dimension of absolute equality, the real condition. [727] Darkness in front of the sun need not be renounced anywhere, because darkness is naturally not there. In the same way, in the view of primordial liberation beyond action, all attachments of lower vehicles are naturally not there, without any renunciation of them. Thus, there is no renunciation for some purpose other than assigning the name 'renunciation'. All lower vehicles are ornaments of dzogchen. Longchen Rabjam says:

Because everything, like the five elements, six types of beings and nine vehicles, are miraculous displays of space arising in space, they are ornaments of that space which is beyond self and beautiful perceptions. The yogatantra view, with its knots, considers that appearances ultimately have no essence, but relatively gods and goddesses appear. But it is an obstacle to consider that gods and goddesses are most important in the real condition of the equality of (apparent) characteristics and (essenceless) wisdom. Because both (manifestation and emptiness) are self-arising and both are self-liberating, [728] yogatantra is not renounced, but is an ornament of dzogchen.

The mahayoga view, with its knots, considers superior relative truth which emphasizes method, superior ultimate truth which emphasizes prajña, and supreme bliss which emphasizes their non-duality. Whether or not these three qualities exist separately or are the same, it is an obstacle to maintain limitations about this indivisible absolute equality, beyond all objects of experience. Because both (method and prajña) self-rise and self-liberate in the impartial real condition of atiyoga equality, mahayoga is not renounced, but is an ornament of dzogchen.

The anuyoga view, with its knots, considers the dimension of apparent Samantabhadri over there, the dimension of apparent Samantabhadra objects over here, and their non-dual bliss. But it is an obstacle to hopefully conceptualize non-dual

bliss in the real condition where dualism and suffering are also equal. Because both (consciousness and objects) self-arise and self-liberate in the real condition of atiyoga beyond limitations, [729] anuyoga is not renounced, but is an ornament of dzogchen.

(r) "Discourses, enlightenment, frames of reference and manifestations are like types of magical illusions and paintings. Practitioners with unclear wisdom who escape (samsara) and enter (nirvana) produce (concepts) through the power of these illusions. This highest of all vehicles has an essence (which) rejects (struggle) and accepts (the real condition). Atiyoga is beyond desire and beyond grasping, and does not produce the slightest aspiration (to obtain some goal)."

When one relies upon the path of dzogchen, all conceptual fixations of the lower vehicles are abandoned and all qualities increase to their fullness. Thus, it is necessary to enter this pinnacle of vehicles. If summarized, there are three vehicles to enter. What are they? The paths of sravakas and pratyekabuddhas of the lower vehicles desire to attain the citadel of the goal, Arhat, by depending upon the **discourses** of the victorious one. The mahayana vehicle of characteristics wants to ultimately attain the citadel of **enlightenment** by practicing bodhisattva conduct for something like three immeasurable eons. There are followers of vehicles with goals up to anuyoga who desire to quickly manifest the essence of the pure deity by purifying all impure illusory **manifestations**, using **frames of reference** with deities, mantras and contemplation. [730] Those tantric practitioners are **like magicians** who manifest **types of** observable non-existent magical illusions and **paintings** which appear with high and low perspective although elevation is non-existent. But all practitioners remain in the absolute equality of samsara and nirvana, the state of the one total self-originated **wisdom** in which there does not exist **escape** from samsara or **entry** to the level of the goal of nirvana. Because practitioners do not understand, samsara appears as something bad to reject and nirvana appears as something good to accept. These **unclear practitioners** become attached to their specific paths of struggle and practice. **Because of their illusions, they just produce** and increase more and more concepts.

So they should enter the path of dzogchen atiyoga, the vehicle of primordial liberation beyond the struggle for something other. What is it? Because **this dzogchen atiyoga** is the **highest of all vehicles**, there is no struggle to **reject** something. Atiyoga has no conceptual fixations of renunciation, blocking, purification and transformation like the lower

vehicles. [731] Because atiyoga is beyond all attachment and struggle and abides in the authentic real condition, the text says '**accept**'. Since atiyoga is not dependent upon classifications and classifier, the state never moves outside the dimension of total equanimity. In fact, atiyoga is said to have an **essence** which is beyond all rejection and acceptance. Atiyoga is **beyond desire** and attachment and **beyond** action and **grasping**, because uncompounded wisdom, that authentic condition beyond rejection and acceptance, has absolutely nothing to perceive, understand, practice or obtain. Atiyoga does **not produce** even the **slightest aspiration** to obtain a goal. This means that one should enter the state of dzogchen which is beyond all hopes and fears related to fabrication, transformation, acceptance and rejection. [732] Any attachment to rejection, acceptance and so forth, is said to contradict the path of atiyoga. The *Namkhai Gyalpo* says:

The great method of primordial self-perfection is not some great method which applies the fabrication of illusion. What is the use of some great non-conceptual method which does not transcend the skillful fabrication of embraced illusions?

Presence Is Goal

The fourth subdivision extensively explains how atiyoga Presence Itself is the goal of natural relaxation beyond fabrication. It has three subdivisions: the way to remain beyond rejection and acceptance in natural ordinary awareness, with the example of a garuda soaring in the sky (p200); the way signs, like clairvoyance, higher vision of circumstances, and so forth, arise from familiarity with relaxation (p201); and the way to obtain, through great familiarity with the direct experience of the base of Presence Itself, the highest contemplation of dharmakaya and the Samantabhadra ocean of manifestations of nirmanakaya and sambhogakaya (p202). [733]

Soaring Garuda

The first subdivision explains the way to remain beyond rejection and acceptance in natural ordinary awareness, with the example of a garuda soaring in the sky.

(r) **"Just like the great garuda soars in the sky, (Presence) does not emanate and does not re-absorb. (Presence) has no fear of becoming lost and no conceptual fixation."**

For example, when the **great garuda**, the king of soaring birds, **soars in the sky**, he goes easily in the space of the sky without flapping his wings. He overpowers snakes while understanding everything beneath, and has no fear of falling into an abyss while crossing elsewhere in one fell swoop. **Just like that**, practitioners of atiyoga dzogchen, without even a little fabrication or transformation of this simple awareness, go easily beyond action. They do **not emanate** or send (light rays) over there, because they have no conceptual dimension, but rather, leave everything natural. They do **not re-absorb** or focus (light rays) inwards, because the stake of attachment has fallen down. They overpower characteristics and concepts while embracing everything in the dimension of *rigpa*. [734] They have no fear of falling when conquering the abyss of samsara, and they have **no fear of becoming lost** on a path without hope to realize the goal. Thus, there is **no conceptual** or referential **fixation**, but rather, the natural pacification of all struggles. Whatever unfabricated spontaneous behavior arises is the behavior of the *rolpa* energy of the real condition. The *Tsemo Junggyal* says:

The perfectly winged great garuda soars in the sky with no fear of rainstorms, rocky mountains or uphill and downhill slopes. He soars easily in all realms of atmospheric space, reaching any place imagined. Similarly the primordially trained Minds of atiyoga practitioners have the fortune to go into the source of Pure Perfect (Presence). They have the upadeshas with which enlightenment is realized. They have the special qualities which understand Pure Perfect Presence, so they do not reject the self-perfected benefit of self and other, [735] but rather, behave freely, with infinite varieties of behavior.

Signs Arise When Relaxed

The second subdivision explains the way signs, like clairvoyance, higher vision of circumstances, and so forth, arise from familiarity with relaxation.

(r) "Primordially abiding like the ocean, (Presence) manifests various phenomena. Its qualities are boundless like the sky, and have no specific place of assembly."

An example is the great **ocean**, deep and limpid, without any impurities. The waves are inexhaustible, without increasing or decreasing. Being immense, the ocean is the birthplace of precious jewels. **Similarly**, Pure Perfect Presence, the source, is natural clear light which is difficult for everyone to understand. The qualities of Presence are inexhaustible, without increasing or decreasing. Presence is immense, without edge or center. Presence **primordially abides** as the state which fulfils all desires. When practitioners are familiar with the essence beyond fabrication, transformation, rejection and acceptance, **various** profound and abundant **phenomena** spontaneously **manifest** from specific *tsal* energies of *rigpa* which cause great rains of teachings to descend into the realms of beings. [736] The *Tingdzog* says:

When exceptional supreme practitioners with samaya understand, there is the dimension of uninterrupted wisdom. They are totally liberated on the perfected universal path of absolute equality. They never fall away from contemplation, no matter what happens. There is total luminosity in the intimate dimension. The state of the victorious ones, the self-originated dimension of the real condition, has absolutely no consideration of the duality of self and other. Thus wisdom with three dimensions is explained.

Immeasurable quantities and degrees of qualities, like the five eyes, six supernatural perceptions, spiritual powers, contemplations and so forth, manifest, **boundless as the sky**, from the dimension with three wisdoms⁷⁷, the dimension of undamaged contemplation and *tsal* energy. These qualities are nothing other than the self-arising *tsal* energy manifestations of the unceasing *dang* energy of *rigpa*. There is **not** the slightest pride of attachment to or grasping for some **specific place where** those qualities are **assembled** or some place which should be understood. [737]

Manifestations of Samantabhadra

The third subdivision explains the way to obtain, through great familiarity with the direct experience of the base of Presence Itself, the highest contemplation of dharmakaya and the Samantabhadra ocean of manifestations of nirmanakaya and sambhogakaya.

⁷⁷ The three primordial wisdoms are essence, nature and energy.

(r) **"The great king of contemplations arises immediately in the Pure Perfect Source. Manifestations like ocean (reflections arise from) the non-conceptual (dimension), as infinite as space. The experiential domain of Samantabhadra is not some phenomenon which is born and transforms."**

When one becomes very familiar with the principle of dzogchen beyond action and struggle, one directly experiences the primordial ground of Presence Itself and **immediately arrives in the Pure Perfect Source**. One never moves from the dimension of the real condition in which the state of self-abiding dharmakaya is beyond the distinction between contemplation and post-contemplation. Thus, the very highest **great king of all contemplations arises** and one directly realizes the state of uncompounded dharmakaya, beyond birth, death, transition and change. There are various names for this contemplation: non-abiding contemplation, non-conceptual contemplation, [738] omniscient contemplation, invisible contemplation, *thögal* contemplation, and total vision contemplation. About this time of the direct realization of the state of dharmakaya, Longchen Rabjam says:

The visible compassionate energy of rupakaya arises without interruption from the invisible continuity of dharmakaya just like magical displays arise from the dimension of space.

The *tsal* energy **manifestations** of dharmakaya never move away from the state of dharmakaya. The infinite *rolpa* energies of sambhogakaya and nirmanakaya unceasingly arise **like** shining planets and stars reflected in the **ocean**. These manifestations always provide everywhere total self-perfected benefit to beings. These manifestations are immeasurable and as **infinite as space**; they arise effortlessly from the dimension of **non-conceptual** total equality, beyond the fabrication of thoughts and the application of actions. [739] Thus, it is not that primordial purity is concretely attained after rejecting impure phenomena. Rather, all these phenomena are primordially enlightened as the nature of **Samantabhadra**. So, in this **experiential domain** where everything is totally pure, **there exists no phenomenon which is really born, manifests, transforms** and changes. Rather, the practitioner just concretely experiences that state of primordial enlightenment. The *Tsemo Junggyal* says:

All sentient beings are directly enlightened in their own Presence Itself in the Pure Perfect Source. There is not even an atom of

something higher to be realized elsewhere. The cultivation and accomplishments of practices taught for the benefit of fortunate beings do not really accomplish anything at all. [740] If one understands dharmadhatu just like that, great compassion arises for those who remain ignorant. As compassion arises, illusory contemplations display various activities to benefit beings. Because there are no concepts of self and other, dharmakaya is the unique state of primordial non-duality. Those who understand unborn dharmakaya display magical apparitions again and again to benefit beings. To accomplish benefit for beings through the twelve deeds, various nirmanakaya forms manifest their energy displays everywhere. These compassionate energy emanations educate all disciples, without even the slightest pride of illusory mind.

Rolpa Energy of Presence

The third subdivision explains the conclusion, that everything is the *rolpa* energy of Presence Itself, the all-pervading source beyond rejection and acceptance. It has four subdivisions: the explanation that the essence of the eight vehicles is rejection and acceptance (p204); the way in which good and evil arise as the real condition for those who understand the one flavor of dzogchen (p206); [741] one does not experience the real condition of the natural state by meditating that memories and thoughts are unborn (p208); and how the state of non-understanding directly manifests for practitioners who practice dzogchen, because Presence Itself is dharmakaya and pervades everything (p208).

Eight Vehicles Accept and Reject

The first subdivision explains that the essence of the eight vehicles is rejection and acceptance.

(r) "The twelve branches of causes and conditions are explained through negations and analyses. Learned practitioners should know precisely that those explanations are just a doorway for confused practitioners. Also, appearances in the six lokas of beings should be understood as the original path. When those who experience sense objects are refreshed with compassion, they practice enlightenment with whatever (vehicle) they enjoy."

Although sentient beings are primordially enlightened in the dimension of the Pure Perfect Source beyond illusion, illusions manifest because of the **twelve inner branches of interdependent causes and conditions**, from ignorance to old age and death. Illusions also manifest because of the twelve outer branches of interdependent origination of the phenomena of the outer and inner universe, like the six related conditions of seed, sprout, and so forth, and the six related conditions, like earth, water, fire, air, and so forth. None of the teachings of the eight vehicles understand that the self-originated wisdom of the effortless primordially liberated source is beyond causes and conditions. Thus, in order to reverse those causes and conditions, they reject wisdom with their **negations**, saying 'it is not like that'. They also **explain** cause, effect, rejection and acceptance based upon their **analyses** and affirmations. [742] But, instead of (following) a teaching about **some doorway** to gradually enter a path which benefits **confused** disciples, **learned** practitioners who have the intelligence to experience the ultimate condition and the capacity for supreme atiyoga **should know precisely** how dzogchen texts explain **that** the Pure Perfect Source, *rigpa*, is the essence of the perfect base which does not depend upon causes, conditions, struggle and practice. The *Khyungchen* says:

With syllables and words teachers explain a doorway for confused disciples. [743] But one's *rigpa*, the Pure Perfect Source, is dharmadhatu. Dharmadhatu is just-that-ness which is not found somewhere else. Learned practitioners understand exactly that.

Thus, there are **also appearances** which all beings experience as the sufferings of illusory manifestations during the continuous succession of birth and death **in the six lokas of beings**. But it **should be understood** that the base from which beings initially manifested **as the original path** has never moved for even a second away from the realm of the unchanging real condition. Although the ultimate condition is the unmistakable state of dzogchen, when beings do not understand, they **experience** attachment to and aversion for specific characteristics of the five **sense** objects. If experts in the methods of the victorious ones, which **refresh** mind streams **with non-referential compassion**, do not teach gradual vehicles which correspond to the intelligence of the students, it is difficult for those with low capacity to understand the principle of dzogchen beyond action from the outset. [744] Lower vehicles teach students how to **practice** a path of **enlightenment** which agrees **with** their interests, so they follow **whatever** specific vehicle **they enjoy**.

But these vehicles are nothing other than bridges to the dzogchen path. Because those paths which reject and accept can never concretely understand the effortless primordial natural state, ultimately it is necessary to enter dzogchen. The *Phaglam Köpai Gyü* says:

The natural condition is uncompounded. The goal of the ultimate discovery of the three kayas does not depend upon the duality of cause and effect. Enlightenment is not some constructed phenomenon. [745] When the primordially abiding state is understood, the unmistakable definitive meaning is unconstructed enlightenment which is entered instantaneously.

Same Flavor of Good and Evil

The second subdivision explains the way in which good and evil arise as the real condition for those who understand the one flavor of dzogchen.

(r) "Butchers, prostitutes, the five inexpressible actions, and worldly misdeeds rejected by lower vehicles are totally perfected. From the standpoint of the real condition, nothing exists other than total bliss."

Thus, the authentic dzogchen state experiences the one non-dual flavor of all phenomena in the realm of self-originated *rigpa*. At that time there is no concern for cause, effect, acceptance or rejection. The karma of **butchers** who kill many thousands of sentient beings, the karma of **prostitutes** who always engage in sexual misconduct, the very heavy karma of those who commit the five secondary inexpressible actions and **five inexpressible actions**, like killing father and mother, and so forth, the karma of the ordinary **worldly misdeeds**, and the karma of non-virtuous behavior which is **rejected** by lower vehicles are all just labels for what is ultimately non-existent. All karma is **totally perfected** as the nature of the total non-dual wisdom in the unborn dimension of the unchanging real condition of empty *rigpa*. [746] The *Yeshe Namkha Dang Nyampai Gyü* says:

Heart of the Assembly, listen now! When you understand svabhavikakaya, there is primordial equality beyond acceptance and rejection. Thus, the self-originated kaya is beyond hope and fear. For this reason, anything may arise as unceasing *rolpa* energy in all-encompassing Samantabhadra. Committing evil

deeds, like killing, stealing, sexual misconduct, telling lies, doing the five inexpressible actions, and so forth, are not faults, but rather, the supreme glory. Even when there is total rage at all three thousand (world systems of the universe), it is like space which is never harmed by fire and water.

According to that quotation, **from the standpoint of the real condition** which overcomes all devils of karma, emotions and concepts, there does not exist some pain which becomes primordial purity. Rather, there does **not exist** even the slightest thing which is **other than** the self-originated uncontaminated wisdom of great or **total bliss**. Thus, all good and evil is transcended in the dimension of the total equality of the real condition.

[747] The *Khyungchen* says:

The vast space of wisdom, beyond outside and inside, does not distinguish between the three times and the unique non-time. Wisdom space is primordially pure, with neither earlier nor later. Its view sees nothing and transcends the words of views. Its dimension of total meditation, beyond mental classifications, abides like the nectar of primordial purity. Concepts, separation from samsara, karma, cause and effect abide together in supreme co-existence. Wisdom space abides in Pure Perfect Presence which does not abide anywhere. [748] It does not arise from causes and conditions; it is beyond birth and death. This great nectar of the natural clear light is said by those who know to be total siddhi.

The *Dochu* says:

Butchers, prostitutes and those who commit the inexpressible actions and worldly misdeeds are rejected (by lower vehicles) but are the nectar of total perfection. Because these actions are indivisible from the state of total bliss, they are called the 'non-conceptual source'.

Because it is very difficult for followers of the lower vehicles to really understand this, there is advice that fortunate practitioners should not abandon the teachings about supreme secret samayas. The *Ngama* says:

This sublime nectar, beyond meditation and communication, is impartial, but it is not realized by ordinary people. Its special form is very secret. The non-necessity to see is the supreme

view. [749] Whatever happens is the principle of this non-conceptual unborn state. This path is not obscured by anxiety and defects. The meaning is discovered when concepts of purity and filth dissolve. Preposterous, sensual and inexpiable conduct is not understood by sravakas even in the slightest. When the sea monster is not abandoned as if concrete, one obtains the most special supreme nectar.

Real Condition is Natural State

The third subdivision explains that one does not experience the real condition of the natural state by meditating that memories and thoughts are unborn.

(r) "In addition, because all phenomena are that (real condition), the essence of phenomena is that (Presence). Therefore, if the real condition searched for the real condition, it would be like the sky searching for the sky. Just like fire burning fire, it would be a very difficult job (for the real condition to discover) a real condition which depended upon something other."

In addition to these things explained above, **all phenomena** encompassed by the universe of samsara and nirvana **are** nothing other than **that** essence of Pure Perfect Presence, the total bliss of the real condition. **For this reason, the essence of all phenomena is** the already accomplished essence of **that** primordially unborn nature of Pure Perfect Presence. **Therefore**, the hope now to **search** elsewhere **for** and experience **the** primordially self-abiding **real condition through** methods which struggle to cultivate and achieve that unborn state of **the real condition** is like **the sky searching** elsewhere **for the sky** while abiding in the dimension of the sky, even though there is nowhere which the sky does not pervade. By **depending upon something other**, like causes, conditions, struggle and practice, practitioners want to remove the obscurations of karma, emotions and ignorance, and newly obtain the total bliss of the **real condition**. This is **just like fire** trying to **burn fire**. Because the result cannot be obtained, **this would be a very difficult job**. [750]

Source Abides Naturally

The fourth subdivision explains how 'the state of non-understanding directly manifests for practitioners who practice dzogchen, because Presence Itself is dharmakaya and pervades everything.

(r) "This non-conceptual source is not hidden in the mind streams of all (beings). It abides naturally in all circumstances for practitioners who experience Pure Perfect (Presence) beyond acceptance." Thus he spoke.

Exactly this ordinary awareness of the mind streams of sentient beings, without shedding its skin or changing its color, is the real condition, **non-conceptual** wisdom, the **source**, the essence of Pure Perfect Presence. Although **this is not** concealed or **hidden in the mind streams of all** sentient beings, it is covered by self-secrecy for those who do not understand. [751] Practitioners with no doubt about the state of dzogchen **neither accept** nor reject anything. Remaining beyond hope, fear, struggle and achievement, **they unerringly experience Pure Perfect (Presence)**. These fortunate practitioners always **abide naturally** beyond brightness and darkness at all times and **in all circumstances** in the real condition, non-conceptual wisdom, the self-abiding state of dharmakaya. The *Kuntu Zangpo Rigpa Ranggi Tsal Sharwai Gyü* says:

The state of samsara - unceasing, non-conceptual and self-luminous, just like a jewel continent and the sun - is primordial enlightenment. One's own *rigpa* Presence is whatever manifests. Every mental movement is wisdom. There is neither sentient being nor real condition in *rigpa* which is grounded in self-perfection. [752] There is perfection in the middle beyond center and edge. There is neither eternalism nor nihilism. There is neither impermanence nor eternal self. Unceasing consciousness is beyond desire. There is neither act nor actor. Presence which struggles is pure. The dimension of *rigpa* transcends travel and struggle.

Thus he spoke.

(r) From the ten *lung* teachings on effortless perfection, this concludes the twenty-second chapter, about *Objectless Non-abiding*.

From *the All-Creating King of Pure Perfect Presence*, this concludes the commentary on the chapter entitled **From the ten *lung* teachings on Effortless Perfection**, the twenty-second chapter, about *Objectless Non-abiding*.

Chapter 23 - *Beyond Struggle and Achievement*

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-three explains that Presence Itself, beyond action and searching, transcends cause, effect, struggle and practice. It has two subdivisions: the brief explanation; and the extensive explanation (p210).

The first subdivision briefly explains transcendence of cause and effect.

(r) Then the All-Creating King, Pure Perfect Presence, gave this *lung* teaching that there is no object to see.

After explaining the primordially self-perfected essence beyond cause, effect, action and struggle, **then the All-Creating King, Pure Perfect Presence, gave this *lung* teaching that there is no object to see.** The reason is that all outer and inner phenomena of samsara and nirvana, all of which manifest from Presence, are the essence of non-conceptual absolute equality like space beyond objects. [753]

Space Beyond Objects

The second subdivision extensively explains that Presence Itself transcends cause, effect, struggle and practice. It has four subdivisions: because the universe is the magical display of Presence, if the universe is analyzed, it is found to abide like space beyond objects (p210); because the manifestations as five objects in time are non-conceptual self-luminosity, they abide like space beyond objects (p211); because everything explained with words and syllables is Presence, everything abides like space beyond objects (p212); and because the natural condition transcends speech, thought and communication, it is the state of space (p213).

No Object to See

The first subdivision explains that, because the universe is the magical display of Presence, if the universe is analyzed, it is found to abide like space beyond objects.

(r) "Hey Mahasattva, listen! Because these phenomena, however they appear, are your Pure Perfect Presence, there does not exist

some object to see. Because (Presence) is non-conceptual, there is absolute equality. (The understanding of) this state of space is assigned the name 'yoga'."

Hey Mahasattva, listen! These phenomena encompassed by the outer inanimate and inner animate universe, **however they appear**, do not really exist as anything other than magical displays which arise from the *tsal* energy of **your rigpa, Pure Perfect Presence**. **Because** phenomena are groundless, with no base, **there does not exist some object to see**. Thus, do not create any concept with your mind. [754] Everything, like samsara, nirvana, good, evil, joy, suffering, and so forth, do not really exist, but are just labels assigned by mind. Thus, when you do **not conceive** anything with your mind, but relax naturally beyond all grasping fixation, none of these phenomena are categorized as self, other, samsara, nirvana, defect, quality, and so forth. **For this reason**, phenomena are like space, the essence of **absolute equality**, the real condition. So the understanding of **this** precise real condition remains in a **state** like the dimension of **space**. Because this understanding does not have any concepts of hope, fear, rejection and acceptance, the text says that this understanding like the dimension of total space **is assigned the name 'yoga'**. [755] The *Kuntu Zangpo Rigpa Ranggi Tsal Sharwai Gyü* says:

The clear light of the emptiness of limitless *rigpa* is like the essence of space. The realm of equality beyond object and subject manifests magical displays of *rolpa* energy everywhere. For *rigpa* beyond independent mind streams the magical displays are illusions, like the moon reflected in water. The displays, which manifest everywhere and are self-perfected, are beyond the designations, 'it is this; it is not that'. *Rigpa* is beyond distortions and is never conditioned. Space-like *rigpa* is beyond concepts like the dimension of space. *Rigpa* is free, beyond thought, like space. Self-originated wisdom is beyond concepts. The supreme view of *rigpa* does not arise, does not abide anywhere and does not cease. This is the view beyond seeing and beyond distraction.

Five Self-Luminous Objects

The second subdivision explains that, because the manifestations as five objects in time are non-conceptual self-luminosity, they abide like space beyond objects.

(r) **"Do not create concepts about the self-luminosity of what appears to the five sense organs. Abiding in the state of space, (atiyoga) practitioners abide in just-that-ness."**

Appearances, like forms, sounds, and so forth, of objects which manifest **for the five sense organs**, like the eye, ear, and so forth, do not exist at all other than as the arising of the unceasing *tsal* energy of *rigpa*. For this reason, appearances of **self-luminosity** beyond objects are like the appearances of various visible white and black specks, the *rolpa* energy of empty forms beyond foundation. [756] **Do not conceive** anything like good, bad, acceptance, rejection, and so forth, through attachment **to those** appearances. Relax naturally and freely without a reference point, beyond the application of any renunciation, blocking, purification or transformation. **Because they abide in the state of space**, the real condition, **practitioners** of dzogchen atiyoga **abide in just-that-ness**. This is the already accomplished everlasting kingdom of the dharmakaya king, in which all concepts of outer, inner, object and subject dissolve in the immaterial dimension beyond objects. The *Chöying Rinpochei Dzö* says:

The state of equality, the unmoving natural ground, [757] has neither outer nor inner and transcends the concepts of object and subject. Because there is no mind which is attached to something other named 'object', there is no phenomenon to grasp; rather, there is transcendence of obsession with animate and inanimate appearances of the universe. There is only space, without any dimension of samsara in which to be born. Inside, there is no concept of mind named 'self'. There are no phenomena to grasp. Thoughts of conditioned existence are pacified. The agent who gives birth to samsara is cut off at the root. At that moment, there is only space. Outer and inner illusory phenomena are not perceived at all, and one has arrived in the state of dharmakaya.

Words are Presence

The third subdivision explains that, because everything explained with words and syllables is Presence, everything abides like space beyond objects

(r) **"Whether the meaning is examined with words and syllables or the meaning is not examined with words and syllables, (atiyoga**

practitioners abide in) the just-that-ness of non-conceptual equality. Thus they abide in the state of space."

Those with compassion who are learned in the methods of the victorious ones communicate the teachings in all possible ways for sentient beings who need education. They point out the meaning that the real condition of everything is like space. For example, they **examine** and analyze **the meanings of words and syllables** which provide initial communication, like pointing out the moon with a finger. Even if they do **not examine** the authentic nature of the real condition with **the meanings of words and syllables**, because they see and understand the essence beyond speech, thought and communication, they already concretely see the moon, and do not just rely upon the finger which remains in the limitations of words and syllables. Rather, (atiyoga practitioners) abide in the **just-that-ness of** the real condition, total **non-conceptual equality** beyond correction, transformation, rejection or acceptance. **Thus, they abide in the state of space**, the real condition, the dimension of the Mind of dharmakaya, the All-Creator. [758] The *Rübal Tsagyü* says:

Just-that-ness abides authentically, beyond analysis. That which is non-conceptual and beyond analysis transcends the dimension of examination. The luminous dimension of space also transcends the dimension of non-examination. The dimension of space is primordial just-that-ness. If we look for something concrete with form and color, [759] there is no form or color. Rather, the dimension of space has nothing concrete. Space is just-that-ness which is beyond any change. It is just-that-ness which cannot possibly be pointed out. It is like when we use a finger to point out the moon. In that explanation the moon and the finger are not the same, but are very distant from each other. Similarly, although the two - this and that - remain distant, the definitive authentic state self-arises. That understanding is the unique enlightenment.

Beyond Speech, Thought and Communication

The fourth subdivision explains that, because the natural condition transcends speech, thought and communication, it is the state of space.

(r) **This meaning beyond concepts primordially abides like space." Thus he spoke.**

Briefly, all phenomena encompassed by the universe of samsara and nirvana are nothing other than *tsal* energy manifestations of Presence. The essence of Presence is primordially unborn and beyond all conceptual limits. **This meaning abides beyond speech, concepts and communication.** Because it pervades all of samsara and nirvana, all phenomena are perfected in its dimension; it is the state of uncompounded primordial emptiness; it **primordially abides like space.** [760] Those practitioners who relax in just-that-ness without accepting, rejecting, correcting or transforming the precise space-like nature of the total equality of the real condition are practitioners who abide in the space-like state. **Thus he spoke.** The *Bangdzö Trul De* says:

The real condition beyond concepts is the state which pervades everything. It primordially abides like space. That is the state of space. Relax mind without correcting the authentic real condition. Let mind abide in unmoving equality. That is the state of space.

(r) **From *Effortless Perfection*, this concludes the twenty-third chapter, which explains *the State of Space Beyond Objects to See*.**

This completes the commentary on the chapter entitled **From *Effortless Perfection*, the twenty-third chapter, which explains the *State of Space Beyond Objects to See*.** [761]

Chapter 24 - *Beyond Cause and Effect*

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-four explains that the All-Creating King transcends cause, effect, struggle and practice because he abides without changing and primordially permeates all phenomena. It has two subdivisions: the brief explanation; and the extensive explanation (p215).

The first subdivision briefly explains perfection beyond actions.

(r) Then the All-Creating King, Pure Perfect Presence, explained this chapter about the principle of symbols, the *lung* teaching of perfection beyond actions.

After explaining the essence of the space-like dzogchen view beyond objects, **then the All-Creating King, Pure Perfect Presence, explained this chapter about the principle of symbols** which never move away from the essence of the space-like unchanging state of the three kayas. This is **the *lung* teaching of primordial perfection** in the just-that-ness of the three kayas, **beyond any actions**, like acceptance, rejection, struggle and practice.

Perfection beyond Actions

The second subdivision extensively explains perfection beyond actions. It has three subdivisions: [762] the brief explanation of the principle of the essence beyond transition and change (p215); the extensive explanation of that principle (p216); and the conclusion (p219).

Beyond Transition and Change

(r) "Hey Mahasattva, listen. Here is the explanation of the principle of Presence Itself, Samantabhadra.

Hey Mahasattva, listen. Because this self-originated wisdom of your **Presence Itself** is primordially beyond illusion, it is the first buddha, the universal chief of all victorious ones of the three times, self-originated **Samantabhadra**, the essence of the three kayas, beyond union and separation. **Here is the explanation of the principle** of the circumstances and path of this essence, primordially beyond transition and change.

Principle of Essence

The second subdivision extensively explains the principle of the essence beyond transition and change. It has four subdivisions: the principle of Pure Perfect Presence, the non-dual primordially pure essential state (p216); the principle of dharmakaya - wisdom beyond the duality of object and subject (p217); the principle of sambhogakaya - the unceasing manifestations of objects and minds (p218); and the principle of nirmanakaya - the various *tsal* energy manifestations of *rigpa* which arise and self-liberate (p218). [763]

Primordial Non-Duality

The first subdivision explains the principle of Pure Perfect Presence, the non-dual primordially pure essential state.

(r) "When (the All-Creator) abides in Pure Perfect Presence, he abides in the source of all phenomena. Understanding that, (a person) is the All-Creating King. The All-Creating King is beyond change. Thus, (a person who understands) is beyond change.

The wisdom of self-originated *rigpa* - dharmakaya, the All-Creating King, basic space - is beyond transition and change. **When (the All-Creator) abides in *rigpa*, Pure Perfect Presence, he abides in the source of all**, the birthplace of all **phenomena** of the universe of samsara and nirvana. The *Bangdzö Trul De* says:

When (the All-Creator) abides in Pure Perfect Presence, because all phenomena, however they manifest, actualize concretely the invisible state, he abides in the source of all phenomena.

A person who **understands** the unfabricated authentic condition of the source, Pure Perfect Presence, **is** indivisible from the Teacher, **the All-Creating King. The All-Creating King is** the uncompounded state of the real condition, primordially **beyond change. Thus**, an individual practitioner who is indivisible from that state **is said to** abide in the dimension of unchanging total bliss, **beyond the change** of birth and death. [764]

Dharmakaya beyond Object and Subject

The second subdivision explains the principle of dharmakaya - wisdom beyond the duality of object and subject.

(r) "When (the All-Creator) abides in dharmakaya, he abides beyond the concepts of object and subject. The state beyond object and subject never changes.

When (the All-Creator) abides in non-conceptual dharmakaya, the self-originated unborn essence of all-creating Pure Perfect Presence, **he abides beyond** mind, thought and communication, naturally transcending **concepts of object and subject**. The *Bangdzö Trul De* says:

When (the All-Creator) abides in dharmakaya, he abides in the essence of non-conceptual equality.

So, in the present moment when a thought moves, one abides in the ineffable essence of dharmakaya - total non-conceptual equality - without experiencing in any way the existence of some concept of object and subject. The desire to realize some state of non-conceptual dharmakaya in the present moment through the cultivation of an intentional non-conceptual contemplation, and so forth, is the mind of an immature child. [765] The *Yangjed* says:

Children imagine they disperse clouds with breath from their mouths. But if the air element did not scatter the clouds, how could the clouds be dispersed? Similarly, the minds of immature practitioners have cloud networks of object-subject concepts. They claim to disperse concepts with the antidote of non-conceptuality. But if concepts did not arise as wisdom, they could never be pacified with the antidote of non-conceptuality.

Because there **never** existed some incidental phenomena which **change** into something like space **beyond** all concepts of **object and subject**, just abide in the self-originated uncompounded state of unchanging total bliss. [766]

Sambhogakaya Objects and Minds

The third subdivision explains the principle of sambhogakaya - the unceasing manifestations of objects and minds.

(r) "When (the All-Creator) abides in sambhogakaya, he enjoys the five sense pleasures and abides in the perfection of desires.

When (the All-Creator) abides through concrete manifestation **in sambhogakaya** - the unceasing self-radiance of the clear nature of this Pure Perfect Presence - **he enjoys** without renunciation the ornaments of **the five sense pleasures** which manifest unceasingly as all the appearances of the six senses which self-arise from the *tsal* energy of *rigpa*. Because everything **desired** self-arises from the *rol-tsal* energy of Pure Perfect Presence, he **abides in the primordial perfection** beyond struggle and achievement. The *Ngama* says:

When (the All-Creator) abides in sambhogakaya, he enjoys various phenomena which abide as wisdom ornaments beyond renunciation.

Nirmanakaya Tsal Energy of Rigpa

The fourth subdivision explains the principle of nirmanakaya - the various *tsal* energy manifestations of *rigpa* which arise and self-liberate.

(r) "When (the All-Creator) abides as nirmanakaya manifestations, at the precise time for education with appropriate (methods), he emanates whichever nirmanakaya forms are appropriate for whomever (disciples), and he abides in the perfection of appropriate (methods).

When (the All-Creator) emanates the *rol-tsal* energies of *thugje* energy and abides as nirmanakaya manifestations suitable for education, **at the precise time for education with appropriate methods** for disciples of the six types of beings, like gods, and so forth, **he manifests** the most suitable nirmanakaya forms **for whomever** disciples he educates by displaying **whichever** of the various **nirmanakaya forms are appropriate**. While emanating these nirmanakaya forms, **he abides in the perfection of sacred activities**

which necessarily educate disciples with **appropriate** methods. [767] The *Ngama* says:

When (the All-Creator) abides in nirmanakaya, he emanates in that place whatever for whomever, and he abides in the perfection of the state.

Conclusion about Essence

The third subdivision explains the conclusion, that the essence is beyond transition and change. It has two subdivisions: it is not necessary to struggle, practice, correct or contrive, because everything is already primordially self-perfected in the authentic state (p219); and nothing is ever achieved through the fatigue of struggle, practice, correction and contrivance (p220).

Self-Perfection beyond Struggle

The first subdivision explains that it is not necessary to struggle, practice, correct or contrive, because everything is already primordially self-perfected in the authentic state.

(r) **"While (the All-Creator) abides beyond change in the three times, all phenomena are symbols with the characteristic of space. The characteristic of space is just-that-ness. The characteristic of the three kayas is just-that-ness. All (phenomena) are just-that-ness. No phenomenon, however it manifests, ever newly produces the authentic state.**

While (the All-Creator) abides beyond change in the three times in that state - the three kayas, the self-originated wisdom of *rigpa* beyond union and separation, Presence Itself, the All-Creating King - **all phenomena** of samsara and nirvana **are** assembled as **symbols** of that Pure Perfect Presence, the real condition. All phenomena abide **with the characteristic of space**, primordial emptiness beyond concepts. [768] What is space? The Omniscient Guru said:

Without saying 'this is the characteristic', how could the meaning of the example be conceived and communicated?

The characteristic of space is the **just-that-ness** of the real condition beyond speech, thought and communication. Because **the characteristic of the three kayas is just-that-ness**, **all phenomena are just-that-ness.**

Thus, **no phenomenon, however it manifests, ever newly produces** even the smallest thing which is other than **the authentic state** of the real condition. [769]

Non-Achievement through Struggle

The second subdivision explains that nothing is ever achieved through the fatigue of struggle, practice, correction and contrivance.

(r) **"Earlier travel with searching and practice never (later) arrives. Earlier application never (later) accomplishes. Earlier struggle and effort never (later) realize. All phenomena are the authentic state which never changes (into something else)." Thus he spoke.**

All desires to **search for** and **practice** the meaning beyond fabrication, transformation, rejection and acceptance guarantee the disease of struggle. **Traveling** a path of struggle and practice **earlier**, in past time, **never (later) arrives** at the primordial level. Similarly, the **application** of **earlier** struggle and practice which is more special than primordially manifest enlightenment **never (later) accomplishes** the attainment of some more special fruit. Because there is **never (later) realization through earlier struggle and effort, all phenomena** are the primordial **authentic state** which **never changes** into something else through the application of struggle and practice. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes chapter twenty-four, about the *lung* teaching that *Effortless Perfection is Never Changed by Symbols*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, chapter twenty-four, about the *lung* teaching that *Effortless Perfection is Never Changed by Symbols*.** [770]

Chapter 25 - Phenomena Are Just-That-Ness

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-five explains that, from the very moment that the real condition of all phenomena manifests as one's Presence Itself, the All-Creator, everything which appears displays just-that-ness beyond conceptual limitations. It has two subdivisions: the brief explanation; and the extensive explanation (p221).

Presence Is the Teacher

The first subdivision briefly explains Presence.

(r) Then the All-Creating King, Pure Perfect Presence, spoke this teaching, that sentient beings of the three realms are his Presence, the Teacher of teachers.

After teaching how to abide beyond fabrication in the space-like essence of the real condition - the three kayas beyond transition and change, **then the All-Creating King, Pure Perfect Presence, spoke this teaching, that all sentient beings of the three realms are the self-originated wisdom of his Presence Itself, the nature of teachers.** But beings do not understand this. So he taught that those who are confused are the direct manifestations of his Presence, **the teacher.**

The second subdivision extensively explains Presence. It has three subdivisions: the instruction to understand that, from the moment the five elements manifest, their nature arises to display his Presence, the non-conceptual essence of absolute equality (p221); [771] the instruction which explains details about the essence (p224); and the instruction that, when one is finally familiar with the state of absolute equality beyond object and subject, then manifestations of self, other, samsara and nirvana are liberated in the real condition (p229).

Five Elements Are Presence

The first subdivision gives the instruction to understand that, from the moment the five elements manifest, their nature arises to display his Presence, the non-conceptual essence of absolute equality.

(r) **"Hey, all sentient beings of the three realms! The Pure Perfect Presence of each being concretely displays the teacher. For thousands of eons, beings have not recognized that their Presence is the teacher. So, I, the All-Creating King, directly manifest their Presence as the teacher. Listen to my teaching that your Presence is the teacher. I, the All-Creating King, am Pure Perfect Presence, the cause of everything. From this the nature of Presence manifests as the five elements. The teacher, Pure Perfect Presence, manifests the five (families). 'Kaya' means sambhogakaya - the dimension of perfect pleasure. 'Dharma' explains through the nature (of each element). 'Teacher' displays the essence (of each element)."**

After calling out to **all sentient beings of the three realms** with **'Hey'**, the (All-Creator) explained that **the Pure Perfect Presence, rigpa, of each individual sentient being displays and manifests concretely the teacher** who displays the unobscured self-luminosity of the self-nature of Presence Itself. But sentient beings **for a long time, like thousands of eons**, have not understood and do **not experience their own Presence as the dharmakaya teacher**, the All-Creator. Therefore, beings experience the apparent but non-existent *rolpa* energy of empty forms and illusory visions as the suffering of samsara. [772] Thus, **I, the All-Creating King**, the teacher, **directly manifest the five great elements which display the Pure Perfect Presence, rigpa, of each sentient being**. Because I teach through these direct manifestations, **listen to my teaching** - this profound instruction - about the principle **that your Presence is the teacher**. In this way beings are encouraged to listen.

The principle that one's Presence is the teacher or guru has three categories (cause, effect, and phenomena). (The guru of the cause) depends upon unmistakable study and reflection. He has the confidence to be certain about defects and qualities of good, evil, acceptance and rejection. He depends upon contemplation and profound prajña to devote himself to the real path. He concretely attains the citadel of the ultimate goal, buddhahood. This is the guru of the cause, Presence Itself. [773]

(The guru of the effect) from this moment remains in the nature of the three kaya teachers, Presence Itself, self-originated wisdom, *rigpa*, the essence of the three kayas. This is the guru of the effect, Presence Itself.

(The guru of the phenomena) teaches on the basis of the self-nature of the symbols and patterns which arise as the absolute equality of the real condition, the natural primordial enlightenment of Presence

Itself, in which all phenomena, like the five elements, and so forth, however they appear, self-arise from the *tsal* energy of Presence Itself. This is the guru of the self-manifesting phenomena. The *Bangdzö* says:

One's Presence manifests as the guru in three ways: the guru of the cause, Presence Itself; the guru of the effect, Presence; and the guru of the self-manifesting phenomena.

The guru of the cause, Presence Itself, has intelligence and profound knowledge, [774] and does not have misguided desires. Those with limited intelligence consider that concepts and wisdom are the duality of samsara and nirvana. They experience the duality of joy and suffering which they believe come from the duality of good and evil. Through attentive presence they activate confidence. Through confidence they activate diligence. These gurus of total diligence produce the three aspects of prajña. They seriously cultivate the state of contemplation. Through the power of contemplation they unfold wisdom. Through the actualization of wisdom, there is dharmakaya. From dharmakaya there are the two types of rupakaya. Like the reflections and lights of the sun and moon, rupakaya arises effortlessly, without restrictions. Manifesting all teachings and vehicles, rupakaya establishes whatever dimension is suitable.

The guru of the effect, Presence Itself, [775] is conscious, natural and unfabricated. The self-manifesting effect is the principle of the three kayas. The essence manifests as dharmakaya. The nature manifests as sambhogakaya. The *thugje* energy manifests as nirmanakaya. The nature of the unique continuity of Presence naturally abides as the three kaya teachers.

The guru of the self-manifesting phenomena is the guru of the five elements. And these gurus, like the five sense pleasures, and so forth, do not teach with words and syllables, but display phenomena through their own self-nature. Beyond dualistic concepts of self and other, they display phenomena through their own self-manifesting nature.

Here, the highest guru is the guru of self-manifesting phenomena. The manifestations of the five elements are the ways in which the state of the real condition, absolute equality, is displayed. How is that? **I, the All-Creating King**, dharmakaya, **am the cause** from which **all** phenomena manifest. **From** the unceasing *tsal* energy of **Pure Perfect Presence**, the

manifestation aspect of the **nature of Presence manifests as the five elements.** [776] **The teacher, Pure Perfect Presence, manifests the five families of the victorious ones.** How do the five teachers come from the three kayas? **'Kaya' means** the unceasing clear nature, **sambhogakaya.** **'Dharma' explains** through the symbolic transmission by pointing out the essence of non-conceptual absolute equality **through the nature** of each of the five elements. The meaning of **'teacher'** is **the essence of each** of the five elements. The teacher **displays** empty luminosity beyond concepts, all-pervading omnipresence beyond limitations, absolute equality beyond acceptance and rejection, and the essence of non-conceptual absolute equality which transcends concepts of existence and non-existence.

Details about Elements

The second subdivision gives the instruction which explains details about the essence. It has three subdivisions: [777] a brief explanation that, from the moment the five elements manifest, they are the display of non-conceptual absolute equality (p224); the detailed explanation that from the moment of appearance, earth, water, fire, air and space are non-conceptual absolute equality (p225); and the conclusion that, although the various phenomena of the universe manifest from the essence of the five elements, the nature of phenomena is the primordial unborn state of the All-Creator (p229).

Absolute Equality

The first subdivision briefly explains that, from the moment the five elements manifest, they are the display of non-conceptual absolute equality.

(r) "The state of those sambhogakaya teachers does not conceive its state in the state. Without creating concepts about some other objective phenomena, the five teachers of Pure Perfect Presence display all phenomena as the real condition, just-that-ness."

As explained above, the manifestations of the essence of **those** five families of **sambhogakaya teachers** display precisely the **state** of immovable total equality. The state does **not conceive** anything about the essence of **its state** in the clarity of **the state.** Those teachers **do not create concepts about** the state or **some other objective phenomena** outside. **The five teachers of Pure Perfect Presence display all**

phenomena of the universe of samsara and nirvana **as the real condition, just-that-ness**. They communicate with non-conceptual symbols which are beyond concepts about the essence of the absolute equality of self and other. [778]

Beyond Concepts

The second subdivision explains in detail that, from the moment of appearance, earth, water, fire, air and space are non-conceptual absolute equality. It has five subdivisions: earth (p225); water (p226); fire (p226); air (p227); and space (p227).

Earth

The first subdivision explains details about earth.

(r) "The earth teacher manifests from the wisdom of Pure Perfect Presence. The earth teacher does not use words and syllables to teach, but teaches by using its own essence. Because there is no concept of self and no concept of other, the earth teacher displays the state of non-conceptual equality. Any sentient being of the three realms who understands this state has the same state as all buddhas. That real condition (which practitioners hope to realize) through struggle is already effortlessly self-perfected."

The sambhogakaya earth teacher clearly manifests from the *tsal* energy of the luminous clarity aspect of the self-radiant wisdom of the essence of Pure Perfect Presence, the clear light beyond concepts. The earth teacher does not use words and syllables to teach the non-conceptual meaning of total equality, the real condition beyond communication with words. The earth teacher teaches by using the precise appearance of the essence of its own element. Because its essence is primordially beyond all concepts, there is no concept of an individual or inner state considered to be self. [779] And there is no concept of an external object considered to be other. There is no creation of any limiting concept or symbol. The earth teacher displays the state of equality, the real condition, beyond the concepts of any limiting symbolic expression. When any sentient being encompassed by the three realms understands that precise state of non-conceptual absolute equality, he has the same state as all buddhas. For this reason, that real condition which followers of lower vehicles hope to realize

through **struggle** and practice is already effortlessly self-perfected on the path of atiyoga dzogchen.

Water

The second subdivision explains details about water.

(r) **"The wisdom of Pure Perfect Presence manifests as the kaya of the water teacher. The water teacher does not teach using words and syllables, but teaches through its own nature. The water teacher displays the state of non-conceptual equality, with no concept of self and no concept of other. Any sentient being of the three realms who understands this state has the same state as all buddhas. Phenomena with which practitioners struggle are already self-perfected."**

Similarly, self-originated wisdom, the nature of Pure Perfect Presence, clearly manifests as the kaya of the water teacher. The water teacher does **not teach** the meaning of phenomena using words and syllables, [780] but this water teacher **teaches** and indicates **through its own nature**. Furthermore, the water teacher **displays the state of non-conceptual equality** which has **no concept of self** inside and **no concept of other** phenomena outside. Any sentient being of the three realms who understands this state has the same state as all buddhas. Thus, **phenomena with which (practitioners) struggle are already self-perfected**.

Fire

The third subdivision explains details about fire.

(r) **"This wisdom of Pure Perfect Presence manifests as the kaya of the fire teacher. The fire teacher does not teach using words and syllables, but teaches through its own nature. The fire teacher teaches the state of non-conceptual equality, with no concept of self and no concept of other. Any sentient being of the three realms who understands this state has the same state as all buddhas. The real condition with which (practitioners) struggle is already effortlessly self-perfected."**

This total self-originated wisdom, the essence of Pure Perfect Presence, *rigpa*, manifests as the form kaya of the fire teacher. The fire teacher does **not teach using words and syllables, but displays**

phenomena **through its own fire nature**. The fire teacher, through its own nature, **displays the state of equality**, the real condition, the **non-conceptual** essence, with **no concept of self inside and also no concept of other outside**. Any sentient being of the **three realms who understands this state is equal to all buddhas**. The real condition with which (practitioners) struggle is already effortlessly and naturally self-perfected. [781]

Air

The fourth subdivision explains details about air.

(r) **"This wisdom of Pure Perfect Presence manifests as the kaya of the air teacher. The air teacher does not teach with words and syllables, but teaches through its own nature. The air teacher displays the state of non-conceptual equality, beyond dualistic concepts of self and other. Any sentient being of the three realms who understands this state has the same state as all buddhas. Phenomena with which (practitioners) struggle are already effortlessly self-perfected."**

This wisdom of Pure Perfect Presence, the Teacher, manifests as the sambhogakaya of the air teacher. The air teacher does not teach with words and syllables, but teaches by pointing out through its own nature. The air teacher displays the state of non-conceptual equality, beyond dualistic concepts of self and other. From the very moment any sentient being of the three realms understands this state, he has the same state as all buddhas. Phenomena with which (practitioners) struggle are already effortlessly self-perfected beyond struggle.

Space

The fifth subdivision explains details about space.

(r) **"This wisdom of Pure Perfect Presence manifests as the kaya of the space teacher, who does not teach using words and syllables. The space teacher teaches through its own nature, and does not teach the duality of self and other. The space teacher displays the state beyond categories. These directly manifest teachers give teachings through their own individual natures. Through these teachings, understand all phenomena."**

This wisdom of all-creating Pure Perfect Presence, manifests as the kaya of the space teacher, who does not teach meaning using words and syllables. The space teacher uses symbols to teach the real condition through its own space nature. The space teacher does not give teaching which conceives and is attached to the duality of self and other. Beyond categories, like self, other, samsara, nirvana, good, bad, acceptance, rejection, and so forth, the space teacher displays the state of unique total non-conceptual equality beyond judgments. [782] All sentient beings of the three realms who precisely understand this state are absolutely equal to the indivisible state of all buddhas of the three times. All the qualities of the buddha level for which followers of lower vehicles struggle are already effortlessly self-perfected. Thus, these sambhogakaya teachers who directly manifest from all-creating Pure Perfect Presence, give teachings through their own individual natures. Through these teachings, understand that the state of all phenomena is the essence of non-conceptual absolute equality, beyond all conceptual characteristics involving object and subject. [783] Understand that the real condition, just-that-ness, is beyond all fabrication, transformation, rejection and acceptance.

So these five elements, from which all these phenomena which have manifested as the animate and inanimate universe are primordial Pure Perfect Presence, manifest enlightenment, buddhas of the five families. The *Mejung* says:

The five great elements are the self-perfected mandala of the five kayas.

The *Mejung* also says:

There does not exist even one phenomenon which did not manifest from the five totally pure kayas. This includes everything which manifests in the past, present and future, all times and its subdivisions, all sugatas of three times, [784] all that is born, humans, living beings, the five great elements, and all phenomena which manifest from the four elements. Because all these phenomena manifest from the five kayas, there does not exist anything anywhere which is other than the state of the five kayas. Thus, there does not exist anything which is other than enlightenment.

Conclusion - Unborn State

The third subdivision explains the conclusion that, although the various phenomena of the universe manifest from the essence of the five elements, the nature of the phenomena are the primordial unborn state of the All-Creator.

(r) **"Hey, all sentient beings who wander in the three realms! I, the All-Creating King, created all of you. Thus, you are my children and are equal to me. Because you are me and not other than me, I directly manifest to you. My nature as the five teachers are five types of essence, but are one. This one is me, the All-Creator. Have confidence that you are the same one."**

Hey, all sentient beings who wander in the three realms! I, the Teacher, the All-Creating King, Pure Perfect Presence, the source from which all phenomena manifest, created all of you sentient beings. This is because all phenomena of samsara and nirvana are direct manifestations which have emanated from my unceasing *tsal* energy. [785] All of you beings are the children of me, the All-Creating King. Really, you are equal to me, without any difference. Because you are the concrete state of me and not something other than me, the essence is directly manifested by me from all-creating Pure Perfect Presence, in order to teach this principle to you. Actually, the five types of great elements, the teachers, who concretely appear as my nature, manifest in modes like firm and solid, moist and wet, and so forth. Those five types of essence are the one Pure Perfect Presence, the real condition, non-conceptual equality. This one essence of the equality of the real condition beyond struggle and practice is the state of me, the All-Creator. There is nothing other than this one. Have confidence that you sentient beings who abide in the six lokas of the three realms are the same one, and not something other than this one real condition.

Self-Liberated Manifestations

The third subdivision gives the instruction that, when one is finally familiar with the state of absolute equality beyond object and subject, then manifestations of self, other, samsara and nirvana are liberated in the real condition. [786]

(r) **"Hey, all you sentient beings of the three realms! Since I do not exist, you also do not exist. Because you do not exist, the five**

teachers never manifested. They never taught the non-conceptual teaching." Thus he spoke.

Hey, all you sentient beings of the three realms who exist! The nature of me, all-Creating Pure Perfect Presence, is primordially unborn, primordially empty, and totally non-conceptual, and transcends action, effort and concepts. There is not the slightest thing which has concrete existence. For example, if there is no magician, the appearances of emanated illusions also do not exist. Similarly, you sentient beings created by me do not exist. At the time when you do not exist, exactly at that time the five elements, the teachers, never become visible by manifesting something to be perceived by someone. [787] The teachers never taught to anyone in any way the teaching of non-conceptual absolute equality. Thus, you should become completely familiar with this state of equality, the real condition. All phenomena of the universe are already self-liberated in the dimension of the one real condition. Thus he spoke.

(r) From the ten *lung* teachings about effortless perfection, this concludes the twenty-fifth chapter, about *How One's Presence is Displayed*.

This completes the commentary on the chapter entitled **From the ten *lung* teachings about Effortless Perfection, the twenty-fifth chapter, about *How One's Presence is Displayed*.**

Chapter 26 - *Perfection beyond Action*

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-six explains that Presence Itself transcends cause, effect, action and effort because Presence cannot be cultivated. It has two subdivisions: the brief explanation; and the extensive explanation (p231).

The first subdivision briefly explains Presence beyond cultivation.

(r) Then the All-Creating King, Pure Perfect Presence, spoke this proclamation to reveal unborn Pure Perfect Presence through the five great phenomena which are the signs which manifest from Presence.

After teaching the way in which the five great elements, the *tsal* energy of Pure Perfect Presence, *rigpa*, through its own nature directly manifests non-conceptual absolute equality as one's Presence, **then the All-Creating King, Pure Perfect Presence, spoke this proclamation to reveal primordially unborn *rigpa*, Pure Perfect Presence, dharmakaya beyond concepts, the base from which the five elements of sambhogakaya manifest. The proclamation reveals Presence through the five great phenomena which are the signs which manifest from Presence.** Because these phenomena are direct manifestations from the *tsal* energy of dharmakaya, they are the evidence which establishes rupakaya to reveal the path to disciples. [788]

Presence beyond Cultivation

The second subdivision extensively explains Presence beyond cultivation. It has two subdivisions: the explanation of the base, path and fruit (p231); and the explanation that the base, path and fruit are indivisible in the unique *thigle* (p242).

Base, Path and Fruit

The first subdivision explains the base, path and fruit. It has four subdivisions: view (p232); meditation (p235); behavior (p237); and fruit (p241).

View

The first subdivision explains the view. It has four subdivisions: the explanation of the view that Presence Itself is naturally pure (p232); the explanation that Presence Itself is the source of qualities (p233); [789] the explanation that the essence of Presence Itself is beyond limiting concepts (p233); and the explanation that Presence Itself is never understood by resting mind in a one-pointed state (p234).

Presence Is Pure

The first subdivision explains the view that Presence Itself is naturally pure.

(r) **"Hey Mahasattva, listen. Pure Perfect Presence transcends thoughts and cannot be communicated. Because Presence is the lamp of teachers, its qualities are especially praised. Because Presence is the source of phenomena, it is the youthful state of Manjushri. Presence naturally abides in self-perfected bliss beyond action."**

Hey Mahasattva, listen. The primordially pure essence of Presence **transcends the thoughts** of mind and **cannot be communicated** by voice. By removing all darkness of ignorance, **Pure Perfect Presence is the lamp** which illuminates the nature of dharmakaya, the all-creating teacher of all victorious **teachers** of the three kayas. **For this reason, its qualities are especially praised** by all buddhas of the three times. How is it praised? It **is the source** which is the ultimate condition of all **phenomena**. Presence is **Manjushri**⁷⁸ because it is the glory of samsara and nirvana - precise understanding, beyond conceptual angles and corners. Presence is the **youthful state** because it is never transformed or changed by the defects and qualities of samsara and nirvana. [790] Presence **naturally abides** beyond concepts in totally **self-perfected** unchanging **bliss beyond** all **action** and struggle. Presence primordially abides in that dimension and is the unfabricated self-perfected dzogchen view. In agreement with this principle, the *Dochu* says:

The source, Pure Perfect Presence, transcends the realm of conceptual contemplation. Presence abides in the dimension

⁷⁸ Manjushri ('jam dpal) literally means smooth and glorious.

beyond communication. Being the lamp of teachers, Presence is especially praised by all buddhas. Being the source of all phenomena, Presence is supreme knowledge - the youthful state of Manjushri. Beyond actions, struggle and achievement, Presence naturally abides in the dimension of bliss.

Presence Is Source of Qualities

The second subdivision explains that Presence Itself is the source of qualities. [791]

(r) "(Presence is the root of) teachings of all possible paths of liberation, including the ocean-like foundation of behaviors, such as morality, and so forth. (Presence) is the same path (followed by) all sugatas (and their) mother. Other than this (Presence), there is no (path which) produces (Presence). Thus, this (Presence) is the supreme path of liberation."

Pure Perfect Presence is the essential **ocean-like foundation** of enlightened **behaviors, such as** preserving **morality**, cultivating patience, **and so forth**. Thus, Presence is the root of **teachings** of any kind, from sravakas up to guhyamantra, about **all possible** liberations and **paths of liberation**. Presence is the nature of prajña paramita - the victorious **mother** who gives birth to all **sugatas**. **That** all-creating Pure Perfect Presence **is the** uniquely traveled **same path of all** buddhas of the three times. For this reason, the base which establishes all paths explained previously is **not other than this** Pure Perfect Presence which creates the total wisdom of non-dual *rigpa* and emptiness. Because there is no path to cultivate or goal to obtain other than this Presence, **none** of these paths **produce** that Presence. **Thus, this** Pure Perfect Presence is the ground or birthplace of all **supreme paths of liberation**. [792]

Presence Is beyond Concepts

The third subdivision explains that the essence of Presence Itself is beyond limiting concepts.

(r) "Subtle and difficult to understand, the path of all (buddhas) cannot be conceived and transcends thoughts. (The path of Presence) is non-abiding, non-objectifiable and beyond concepts, and transcends all considerations. It cannot be established with words and is not a dimension of forms and colors. There is not the slightest

thing to communicate about what is difficult to explain and investigate."

Because primordially pure Presence Itself is not a conceivable object, it is very **subtle and difficult to understand**. Presence is the great universal **path of** totally **all** buddhas of the past, present and future. The nature of Presence is totally **non-conceptual** wisdom, and it cannot even be cultivated as some non-conceptual state which **transcends** the dimension of any **thoughts**. Thus, Presence does **not abide** anywhere and **cannot be objectified** in any way by mind. Presence does **not** have some **conceptual** limitation, like existence, non-existence, and so forth, and it **transcends all considerations** of thoughts and analyses. Transcending the dimension of speech and communication, Presence **cannot be established with words**. [793] Presence is **not some dimension of forms**, like square, circular, and so forth. It is not some dimension of **colors**, like blue, yellow, white, red, and so forth. It is not some dimension of mind, like classes of warriors, nobility, and so forth. Because **there is not the slightest thing to communicate with words about what is difficult to explain** to others **and investigate** on the basis of objects, Presence transcends all conceptual limitations. The *Dochu* says:

Even I, the teacher, cannot say that 'the nature of Presence is this', and then explain some nature with big and small characteristics and some dimension with form and color.

Presence Is beyond One-Pointed State

The fourth subdivision explains that Presence Itself is never understood by resting mind in a one-pointed state.

(r) **"Sages of the past who entered some path ended up with the disease of a path obsessed with meditation. When sages consider (the real condition) on their paths which apply the limitations of words according to the (provisional) *lung* teachings of teachers, they follow the river of concepts like (a deer) chasing a mirage. The authentic path cannot be indicated with words. So it would be an illusion if I tried to explain the authentic state."**

Because this source is already manifest enlightenment as the absolute equality of the real condition of self-originated wisdom, it is not necessary to struggle and practice. Great **sages of the past** who did not

understand this source [794] **entered some path** of asceticism of the buddhas. Desiring to cultivate a one-pointed contemplation, they were in great danger of **ending up with the painful disease** of negation, affirmation, rejection, acceptance, and so forth, where they would have the hopes and fears of **a path** where mind rested in one-pointed attachment to an object, while **obsessed with** the flavor of contemplative **meditation**. In order that those with low capacities may be gradually guided onto the path, the provisional **lung teachings of teachers** communicate the appropriate principles of asceticism, meditation, practice, and so forth. **Accordingly, when they consider** the real condition **on their paths of practice** with actions, struggles, and **application of limited words**, these people one-pointedly **follow** a calm state which tries to block **the river of concepts**. Because they are **like** the example of a deer **chasing** the water of **a mirage**, it is said that they do not understand the meaning of the real condition. [795] Pure Perfect Presence - the source, the authentic state of the real condition - is beyond all speech, thought and communication. For this reason, **the authentic path cannot be pointed out with words**. **So it would be** a mistake and **an illusion** even if I - dharmakaya, the All-Creating King - **tried to explain** by saying 'the authentic path is like this' about **the authentic state** which cannot be explained. The *Dochu* says:

It would be an illusion even if I, Vajrasattva, tried to teach this authentic state by saying 'the authentic path is this', because it cannot be pointed out with words and letters.

Meditation

The second subdivision explains meditation. It has two subdivisions: the explanation of the calm state, with the radiance and clarity of the king of contemplation beyond concepts (p236); and the explanation of profound insight which manifests clearly, with unceasing objects for the eye of stainless dharmakaya (p236). [796]

Calm State

The first subdivision explains the calm state, with the radiance and clarity of the supreme contemplation beyond concepts.

(r) "Pure and impure are non-dual, integrated and identical. Beyond classification into different types, wisdom is beyond all considerations as the radiant lamp which is never obstructed in the dimension of ignorance. Naturally unmoving, drowsiness is the supreme contemplation."

For the reasons explained previously, there has **never** been a **duality** which distinguishes good and bad inbetween the **pure** dimension and wisdom **and** all the **impure** manifestations of samsara. Thus, pure and impure are **integrated** in one indivisible state **and** are **identical** in the essence of the total equality of the real condition. Just like the planets and stars shining in the ocean **cannot be classified in any way as good or bad different types, wisdom**, being the nature of self-luminosity, naturally pacifies dualistic concepts of object and subject, and is **radiant without obstruction in the dimension of** what is named '**ignorance**'. The **lamp** of the self-originated wisdom of *rigpa* - the primordial natural clear light - **is beyond all** communication and **considerations** of mind's concepts. [797] A great king never moves from his throne, and in this way all servants and subjects are dominated and governed. Similarly, everything of samsara and nirvana is unified in the dimension of the one real condition. Being the unceasing *tsal* energy of *rigpa*, everything is governed and **naturally never moves away** from the state of self-abiding dharmakaya. **Drowsiness** - not conceiving anything - is beyond all grasping. Drowsiness is natural authentic contemplation - **the most supreme of all contemplations.**

Profound Insight

The second subdivision explains profound insight which manifests clearly, with unceasing objects for the eye of stainless dharmakaya.

(r) "Direct seeing which does not see (anything) is the eye which directly sees. For this reason, it is named 'the eye of omniscience'."

All phenomena which manifest are nothing other than Pure Perfect Presence. Because Pure Perfect Presence is beyond all objects,

characteristics and concepts, there is nothing at all to be conceived and **seen** as an object of **direct** perception. For this reason, seeing **which does not see anything** is attainment of **the stainless eye** of dharmakaya **which directly sees** the essence of Pure Perfect Presence, the real condition. Thus, it is supreme seeing. [798] The *Rübal Tsagyü* says:

The state of non-seeing is seeing. Ignorance - stupidity which does not conceive anything - is radiant wisdom.

All phenomena are the wisdom union of calm state and profound insight. Although their manifestation aspects appear distinctly and individually, understand that they are the essence of the one Pure Perfect Presence - the primordially unborn real condition. **Because** what manifests as samsara and nirvana is precisely perceived to be the authentic condition of all phenomena, discriminating wisdom of profound insight **is named 'the eye of omniscience'**. [799] The *Namkha Dang Nyampai Gyü* says:

The moment of seeing does not see the meaning. When not seeing, the meaning is seen. Unfabricated *rigpa* follows neither seeing nor non-seeing. Nothing in Pure Perfect Presence Itself is a mistaken phenomenon with which to struggle. Self-originated (wisdom) does not consist of characteristics, but is invariably luminous and beyond objectification. Practitioners beyond producing and following understand the meaning of the authentic state. For the wisdom eye - beyond view, with nothing to see - all phenomena are luminous in Pure Perfect Presence.

Behavior

The third subdivision explains behavior. It has three subdivisions: the explanation of behavior where whatever manifests naturally self-liberates in the unborn state without ever changing from the real condition (p237); the explanation of various methods in which emotions self-liberate as wisdoms (p239); [800] and the critique of the behavior of other vehicles which accept and reject (p240).

Self-Liberation beyond Change

The first subdivision explains behavior where whatever manifests naturally self-liberates in the unborn state without ever changing from the real condition.

(r) **"The spacious source without edge or center is the supreme equality beyond acceptance and rejection. Presence and karmic tendencies are non-dual, integrated and identical. Because subjectively considered phenomenal manifestations appear as one's ornaments, they are neither renounced nor abandoned. It is not necessary to do anything. The method is to enjoy them."**

Pure Perfect Presence - the real condition - is the essence of dharmadhatu beyond all concepts, **without edge or center**. Thus, all phenomena are perfected in non-dual equality in the immeasurably **spacious** dimension. Presence is dharmakaya - the **source** of all these phenomena. Because these phenomena cannot in any way be separated into dualistic categories like good, bad, and so forth, there is **no** ready **acceptance** of good and contemptuous **rejection** of bad. Rather, the source **is the supreme equality** which governs the nature of the real condition. **Although** Pure Perfect **Presence** - the real condition - **and** the illusory manifestations of **karmic tendencies** are separated into a **duality** by just assigning names, [801] all illusory manifestations of karmic tendencies are really like the insubstantial visions after eating hallucinogenic *Datura*. Presence and karmic tendencies are **integrated** in the total indivisibility beyond any basis for separation. Presence and karmic tendencies are **identical** in the essence of the one real condition. The *Yidzhin Rinpochei Dzö* says:

Because (dharmadhatu) transcends the dimension of classification and is devoid of relative truth, it is beyond the designations of the two truths. Thus, all concepts subside. Because there is no duality of manifestation and emptiness in the essence of dharmadhatu, that truth is named 'indivisibility'.

Furthermore, in the same way that no phenomenal appearances have any concrete existence, **subjectively considered phenomenal manifestations**, arising variously like the *rolpa* energy of dreams, **appear as ornaments** of the real condition which unceasingly arises as *tsal* energy manifestations of **one's rigpa**. Thus, manifestations are **neither renounced nor abandoned** by mind with its conceptual characteristics. [802] There is nothing to readily accept or accomplish. **It is not necessary to do anything**. Rather, **the non-conceptual method is to enjoy** the real condition of **whatever** phenomena manifest. This enjoyment is the natural behavior of Samantabhadra, beyond acceptance and rejection. The *Dochu* says:

Behavior beyond acceptance and rejection is the dzogchen Presence Itself. Because all phenomena of manifestations and phenomena of beings are Pure Perfect Presence, the wisdom behavior of Presence Itself never accepts this and rejects that.

Self-Liberation of Emotions

The second subdivision explains various methods in which emotions self-liberate as wisdoms.

(r) "One who enters into this totally pure path of phenomena incompatible with all (lower vehicles) - phenomena totally rejected (by followers of lower vehicles), the five emotions and the five inexpressible actions - obtains (the power of the) king of equality. (Dzogchen practitioners) do not reject anything, like women, and so forth."

For practitioners who know the precise state of dzogchen, all phenomena are liberated in the nature of unique *rigpa*. Because phenomena are **incompatible with all** the lower vehicles, followers (of the lower vehicles) are attached to paths of acceptance and rejection. They consider that **phenomena** should be **completely rejected**, interrupted, purified, transformed, and so forth. However, the essence of the **five** poisonous **emotions**, the karma accumulated everywhere through the emotions, [803] the **five inexpressible actions**, and so forth, primordially are the *rol-tsal* energy of the five self-originated wisdoms which self-arise from unborn dharmadhatu. These emotions and actions do not have even the slightest impure concrete existence to be rejected, but rather are primordially the behavior of various **totally pure** methods of the **path**. Not only are these emotions and actions not fetters, but **by entering into this path, one obtains** power over the everlasting kingdom of Samantabhadra dharmakaya, and becomes **the king** who governs the state of the absolute **equality** of the real condition. Thus, it is said that **one should not reject at any time** desirable objects, like **women, and so forth**. [804] Longchen Rabjam says:

The essence of dzogchen atiyoga is the perfection of all outer, inner and secret phenomena. There is no effort for good. There is no rejection of evil. *Rigpa* dharmakaya is beyond both good and evil. So do not do good. If you do, there is no enlightenment. Do not reject evil. If you reject, there is no enlightenment.

Behavior Which Accepts and Rejects

The third subdivision criticizes the behavior of other vehicles which accept and reject.

(r) **"Establishing logic based upon the history (of application) and twofold benefit, (followers of mahayoga) apply their philosophical system by stabilizing the three (aspects of) contemplation. This is the mistake of 'deviation from the lung teaching of effortless (atiyoga)'."**

Contrary to atiyoga, other vehicles which apply effort depend upon the mere words of teachings which explain the **history** of behavior involving acceptance, rejection, struggle and practice. There is the accomplishment of the **twofold benefit** of self and other based upon cause, effect, acceptance and rejection. Demonstrating valid cognition or **establishing logic**, followers of mahayoga follow a gradual path, like meditation to **stabilize the three** aspects of **contemplation**. Followers practice by **applying** the specific **philosophical system** of their vehicle which claims to realize the fruit. In that way they maintain hope to realize the fruit, and **deviate away from the lung teaching of effortless** atiyoga. Followers depend upon effort because they do not understand the meaning of primordial enlightenment whose self-originated wisdom does not depend upon causes and conditions. Their view is to attain enlightenment after rejecting samsara. **It is a mistake** not to understand the absolute equality of samsara and nirvana. [805] Because no phenomenon of samsara or nirvana exists as something other than just the *rolpa* energy of Presence, *rigpa*, when one remains, doing nothing with rejection, acceptance, hope or fear, all phenomena are already completed without doing anything. Longchen Rabjam says:

Meditation, contemplation, and so forth, obscure buddha kaya. [806] When one meditates and practices, there is no meditation. Do not try to achieve enlightenment. When one tries, there is effort. Do not reject samsara. When one rejects, there is no enlightenment. Enlightenment is *rigpa* and not something else. Samsara is one's Presence and not something else. Do not be involved with compounded things and virtue. Involvement is the cause of bondage. Through the practice of dharma of virtue and compounded things, like stupas, temples, and so forth, there is no accomplishment. Through relaxation there is accomplishment.

Fruit

The fourth subdivision explains the fruit. It has two subdivisions: the explanation that precise relaxed Presence Itself, just-that-ness without correction, is already self-perfected as self-originated wisdom (p241); and the explanation that relaxation in Presence Itself is liberation from the suffering of struggle and practice (p242).

Self-Perfected Presence

The first subdivision explains that precise relaxed Presence Itself, just-that-ness without correction, is already self-perfected as self-originated wisdom.

(r) "Spontaneously abiding in the bliss of self-perfection beyond actions, the source of great self-originated wisdom never moves, never changes, and transcends all designations."

Thus, the just-that-ness of the real condition naturally remains uncorrected exactly as it is in Presence Itself, **beyond** all application of **actions**. In this dimension all phenomena of samsara and nirvana are primordially enlightened and perfect in a **self-perfected** way, beyond effort. Phenomena primordially **abide spontaneously** in the bliss of dharmadhatu which is liberated from extremes and beyond all partialities. Thus, phenomena abide from this moment on as the nature of self-originated Samantabhadra, without dependence upon levels, paths, purification, traveling, and so forth. Nothing is accomplished through acceptance, rejection, struggle and practice which is other than the clear arising for the practitioner of this original condition of Pure Perfect Presence, the primordial real condition. [807] For this reason, the total **wisdom** of *rigpa* is not produced by any causes and conditions. Rather, wisdom is **self-originated** and uncompounded. Wisdom permeates all of samsara and nirvana and is the real condition of everything. This **source of greatness is never moved** by conditions; its essence **never changes**. Because the essence of unfathomable dharmakaya is beyond all speech, thinking and concepts, it **transcends all designations** of words. [808]

Relaxation beyond Struggle and Practice

The second subdivision explains that relaxation in Presence Itself is liberation from the sufferings of struggles and practices.

(r) "The nectar of what is already accomplished destroys the suffering of struggles. Abide precisely in the already accomplished dimension beyond actions."

Primordial self-perfected *rigpa* is **already accomplished**, without any effort to achieve something by struggling with actions. Self-originated wisdom is the **nectar** which removes all diseases of rejection, acceptance, hope and fear. This nectar-like wisdom **destroys** all diseases of **suffering** and torment from the actions and **struggles** of the lower vehicles. The **dimension** of the vast spacious real condition, **already** primordially **accomplished beyond all actions**, never transforms nor changes. **Abide** in that dimension which will be **precisely** the same later as it was earlier. In agreement with this point, the *Dochu* says:

Spontaneously abide in bliss beyond actions. Already primordially accomplished, nectar destroys the suffering of efforts. [809]

Indivisible *Thigle*

The second subdivision explains that base, path and fruit are indivisible in the unique *thigle*. It has two subdivisions: the explanation that view, meditation, behavior and fruit are indivisible because self-abiding authentic Presence Itself is never attached to what arises, dwells and ceases (p242); and the explanation that the natural state is beyond speech and thought because it exists like space (p243).

Non-Attached Presence

The first subdivision explains that view, meditation, behavior and fruit are indivisible because self-abiding authentic Presence Itself is never attached to what arises, dwells and ceases.

(r) "Hey Mahasattva, listen. Because all phenomena are the essence of the total *thigle*, there is nothing to emanate and nothing to re-absorb. Phenomena abide uninterruptedly in the same way, unborn and unceasing."

Hey Mahasattva, listen. All phenomena of samsara and nirvana, however they manifest, **are** nothing other than the **essence of** authentic Presence Itself, dharmakaya, **the total thigle**. **For this reason**, those four aspects explained above - view, meditation, behavior and fruit - merely explain and point out with words for the disciples the principle that all view, meditation, behavior and fruit of the unique nature of *rigpa* are completely and effortlessly self-perfected. [810] Actually, regarding the unique nature of *rigpa*, these four phenomena (of view, meditation, behavior and fruit) **have nothing to** differentiate and **emanate** over there, **and nothing to re-absorb** back here.

Similarly, all these phenomena are initially **unborn** and in the end **unceasing**. While phenomena never move from the dimension of the unique *thigle* of primordially pure unborn dharmakaya, the manifestation aspect of self-radiant self-perfection **uninterruptedly** arises as the various manifestations of samsara and nirvana. From the very moment of their appearance, there is not the slightest thing to achieve. Phenomena **abide in the same way** before, during and after in the essence of total non-dual equality. In that way, the indivisibility of appearance and emptiness is said to transcend concepts. The *Tingdzog* says:

The base of the view of the continuity of non-duality [811] is that these appearances are primordially unborn. Anything and everything is born in that unborn state. In the very moment of birth, one's Presence is naturally empty. Just like the example of water and its mirror reflection, appearance and emptiness are indivisible and primordially pure.

Space-like Natural State

The second subdivision explains that the natural state is beyond speech and thought because it exists like space.

(r) "This non-conceptual source primordially abides like space beyond the dimension of conceptual speech and thought." Thus he spoke.

The **source** of the phenomena of samsara and nirvana is the self-originated wisdom of Presence Itself, inseparable from dharmadhatu. This source, totally **non-conceptual** in its transcendence of the dimension of concepts, goes beyond all conceptual limitations, like

existence, non-existence, birth, cessation, and so forth. **This** source, primordially enlightened without effort, **primordially** permeates all phenomena **like space** and **abides** without transition or change in the three times. Thus, it transcends all dimensions of **speech and thought** while going beyond the angles and corners of **concepts**. [812] **Thus he spoke**. The *Namkhai Gyalpo* says:

Presence beyond thought is the space state. Space-like Presence transcends itself. Because incommunicable Presence cannot be objectified as existent, non-existent or something inbetween, it cannot be objectified as space and transcends communication. Presence cannot be expressed in words and is not some dimension.

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-sixth chapter, about the *Non-Cultivation of Perfection beyond Action*.

This concludes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twenty-sixth chapter, about the *Non-Cultivation of Perfection beyond Action*.**

Chapter 27 - *Naturally Pure Space*

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-seven explains that the space of the All-Creator, Presence Itself, transcends cause, effect, action and effort because Presence is naturally pure. It has two subdivisions: the brief explanation; and the extensive explanation (p245).

The first subdivision briefly explains naturally pure space.

(r) Then the All-Creating King, Pure Perfect Presence, gradually explained the total *lung* teaching corresponding to the penetrating upadesha of the state, as follows.

There has never been anything to meditate about that which displays the essence of *rigpa*, Pure Perfect Presence. After explaining that Presence transcends cause, effect, action and effort, **then the All-Creating King, Pure Perfect Presence**, explained that the nature of the **state** has nothing at all of *samsara* to reject and *nirvana* to accept. Rather, the state is naturally totally pure and cannot be realized through cause, effect, struggle and practice. He gradually explained the ***lung* teaching which** is inseparable from and **corresponds to the penetrating upadesha** which teaches effortless self-perfection. He says '**total**' because this *lung* teaching is far superior to lower vehicles. '**Gradually explained**' means the sequence of seven topics explained below. '**As follows**' is the continuative particle connecting the earlier words with the later words. [813]

The second subdivision extensively explains naturally pure space. It has seven subdivisions: the explanation that all-creating Presence Itself is primordially pure space (p246); because the universe is the *rolpa* energy of the real condition, there is no path to accept or reject anything of *samsara* and *nirvana* (p246); because *dharmadhatu* is devoid of desires, there is no enlightenment to achieve other than Presence (p247); [814] because the three worlds are understood to be primordially liberated, *samsara* is not rejected (p248); enlightenment can never be realized through the paths of struggle, practice, cause and effect (p249); the rejection of masters who teach struggle, practice, cause and effect (p250); and reliance upon gurus who explain primordial liberation beyond effort (p251).

Pure Space

The first subdivision explains that all-creating Presence Itself is primordially pure space.

(r) **"Hey Mahasattva, listen. Because all phenomena come from me, the *lung* teaching explains that all phenomena, however they appear, are primordial pure space."**

Hey Mahasattva, listen. All phenomena encompassed by the universe of samsara and nirvana **come from me**, all-creating Pure Perfect Presence. **Because of that, the *lung* teaching explains that absolutely all phenomena** encompassed by the outer and inner universe, **however they appear** when they arise from that dimension of primordially pure Pure Perfect Presence, without depending upon actions of struggle and practice, never move for even a second from the dimension of **primordial natural pure space**. [815] The *Chöying Rinpochei Dzö* says:

Although samsara and nirvana self-arise from the dimension of the three kayas, samsara and nirvana never move from space and are the blissful dimension of the real condition. Nothing of the space realm of the unchanging total dimension of Presence Itself and nothing of the miraculous dimension of the unspecified *rolpa-thugje* energy is other than an ornament of space.

No Path

The second subdivision explains that, because the universe is the *rolpa* energy of the real condition, there is no path to accept or reject anything of samsara and nirvana.

(r) **"Everything outer and inner is primordial dharmadhatu. In this dimension of primordial purity there is no duality of buddhas and sentient beings. So how could there be anything to correct with paths and antidotes?"**

All these manifestations of the world of the **outer** container encompassed by the five great elements and sentient beings who are the inner contents encompassed by the five aggregates **are primordial** non-conceptual **dharmadhatu**, naturally inseparable from Pure Perfect Presence, *rigpa*. **In this dimension of primordial purity** which

naturally has no obscurations of dualistic concepts, [816] **there is no duality of pure buddhas and impure sentient beings.** So **how could there be anything to correct with** gradual travel on levels and **paths** using rejection of samsara and acceptance of nirvana? How could there be anything to correct with **antidotes**, like cause, effect, acceptance, rejection, and so forth? Thus, dharmadhatu is the total energy movement which can never be attained and is beyond correction, transformation, rejection or acceptance. The *Tsalchen* says:

Everything outer and inner is dharmadhatu. In this non-dual pure dimension there is no duality of buddhas and sentient beings. The self-perfected unmistaken sacred universal path is *tsal* energy movement beyond practice and aspiration. [817]

The *Dochu* says that the five great elements, everything of the outer universe, Pure Perfect Presence, and the inner real condition are indivisible in dharmadhatu. The *Dochu* says in the commentary section about 'no categories':

This outer and inner real condition - the five elements and the outer universe, Pure Perfect Presence, and the inner real condition - are indivisible in dharmadhatu. Because this primordially pure dimension has no duality of buddhas and sentient beings, dharmadhatu has no categories.

No Enlightenment

The third subdivision explains that, because dharmadhatu is devoid of desires, there is no enlightenment to achieve other than Presence.

(r) "Because *tsal* energy movement is beyond practice and desire, the state (explained) previously is self-perfected beyond action. How could non-dual dharmadhatu, where concepts and analyses are totally pure, become conditioned by the behavior of ordinary people with their mistaken concepts?"

One might think that it is necessary to depend upon acceptance, rejection, effort and struggle to purify mistaken vision and attain the citadel of enlightenment. Why? Because, even though there is primordial purity, sentient beings are conditioned and deceived by mistaken perceptions. [818] However, dharmadhatu is primordially empty,

beyond concepts, primordially pure and natural. Dharmadhatu is **beyond practice** which uses action and struggle in any way. In the same way, all phenomena are primordially liberated in the total rootless groundless primordial condition beyond renunciation. Thus, the phenomenal energy of the self-perfected goal is already perfect. Total **energy movement** is already accomplished. So one is **beyond desire** to attain a goal. For these reasons, (atiyoga practitioners) primordially remain in the total **self-perfection beyond** even the slightest **action** to search for enlightenment elsewhere. **That state**, explained above **previously** to be unmodified by paths and antidotes, remains naturally, without correction. Both the **concepts and analyses** on the paths of struggle and practice by followers of lower vehicles and the dualistic concepts of ordinary sentient beings are the essence of primordially **totally pure non-dual dharmadhatu**. **How could that dharmadhatu be conditioned by the behavior of ordinary people with their mistaken concepts?** There is not the slightest contamination, just like water does not stick to space. [819] The *Tsalchen* says:

How could dharmadhatu, which is free from affirmation, negation, bondage and liberation, be conditioned by the behavior of ordinary people with mistaken concepts?

The *Dochu* says:

Primordially perfect Pure Perfect (Presence) is devoid of desires because it cannot be attained. There is no cause to act for what is primordially self-perfected. There is no struggle or practice for what is already there. Concepts and analyses, as well as purity from dualism, are primordially non-dual. How could dharmadhatu be conditioned by the mistaken concepts of ordinary people?

Samsara Not Rejected

The fourth subdivision explains that, because the three worlds are understood to be primordially liberated, samsara is not rejected. [820]

(r) **"There is no duality on the universal path explained above between non-dual bliss and all the behaviors of sentient beings considered by confused (followers) to be mistaken paths. A follower who understands this equality is the lord of all buddhas."**

There is no difference between the cause - the condition of sentient being and the effect - the condition of buddha. Nothing of samsara and nirvana is other than the **bliss** of primordially **non-dual** dharmadhatu. Although the three realms are totally liberated and the three worlds are the essence of primordial purity, **confused** followers of lower vehicles **consider that** all the superficial **behaviors** of impure **sentient beings are mistaken paths** of the natural and fallacious types, so they teach that these behaviors should be rejected. But **there is no duality** and no difference at all between these behaviors and **the unattainable universal wishless path explained above**. Both samsara and nirvana are primordially beyond good and bad, so no phenomenon of samsara should be rejected. **A follower who understands this absolute equality**, remaining beyond renunciation, acceptance, correction and transformation, **is** indivisible from primordial lord Samantabhadra, **the venerable lord of all buddhas** of the three times. [821] The *Dochu* says:

Although confused practitioners explain that these are mistaken paths, there has never been a duality between the above path of dharmadhatu and these (so-called mistaken paths). They are the same. (A practitioner) who understands the identity of these two paths is the lord of all buddhas of the three times.

No Realization through Paths

The fifth subdivision explains that enlightenment can never be realized through the paths of struggles, practices, causes and effects.

(r) **"The mistaken path of eternalists conceives I and mine. Because stupid practitioners are deceived, they enter paths which conceive dharma activities. Because there is never a time of arrival and never a time of understanding, how could they ever discover the real condition by struggling with dharma activities?"**

Because all these dualistic concepts are primordially pure, it is said that dzogchen atiyoga practitioners with the highest capacity understand that samsara and nirvana are non-dual, beyond rejection and acceptance. In contrast to this, some practitioners see a dualistic dimension in which samsara should be disengaged and nirvana should be engaged. Their egos depend upon a 'real path', so they consider that samsara should be rejected and nirvana should be achieved. All those who are attached to their attitude of negation, affirmation, rejection and acceptance have **concepts of I and mine**. [822] Thus, they fall into the

mistaken path of eternalists. They fail to recognize their mistaken concepts. **Ignorant practitioners** maintain dualistic concepts about the existence of a dharmakaya which rejects samsara and accepts nirvana even though there is no such thing. Those who are **conditioned** by their analytical paths **enter paths** of the torments of struggles and practices **which conceive** the cause and effect of **dharma activities**. Thus, **there is never a time of arrival** at the victorious level of primordial self-perfection. Similarly, **there is also never a time of understanding** primordial liberation beyond effort, the all-creating state of dharmakaya. So they **struggle with** the conditioned virtuous **dharma activities** of acceptance and rejection. **How could they ever discover the uncompounded real condition** of the self-originated wisdom of *rigpa*? This is like space searching for space or a deer chasing a mirage. [823] The *Tsalchen* says:

The supreme marvelous space of everything outer and inner spontaneously dissolves considerations of I and mine. Those with high capacity know that the primordially pure dimension has no duality of sentient beings and buddhas. Ignorant practitioners are conditioned by the mistaken paths of eternalists who consider self and other. Thus, they enter paths of dharma activities. There is never a time of arrival. There is never a time of understanding. How could they discover the non-dual real condition?

Rejection of Masters

The sixth subdivision explains the rejection of masters who teach struggle, practice, cause and effect.

(r) "Teachers without authentic knowledge conceive a mistaken path with fallacious teachings and *lung* transmissions, just like the story about monkeys. This is so sad!"

The state of effortless dzogchen is Presence Itself, beyond cause, effect, rejection and acceptance. When one does not concretely experience self-originated wisdom, one does not have the three-fold all-pervading authentic knowledge which displays the unmistaken state of effortless primordial liberation. **Teachers without authentic knowledge** teach and transmit that the state of primordially liberated atiyoga is a dimension of cause, effect, struggle and practice. [824] Here is an example. At an earlier time, a teacher of **monkeys** considered that the

reflection of the moon in the lake was Shiva's crown, so he fell into the lake. The monkeys were taught how to do that, and they just followed the words of their teacher. The **story** means that all these monkeys drowned in the water. **Just like** those monkeys, all practitioners who follow mistaken teachings and *lung* transmissions **conceive a mistaken path** of hope, fear, affirmation and negation. '**This is so sad**' means that this is the worst danger. Thus, there is advice to reject those teachers. [825] The *Dochu* says:

Not concretely experiencing Presence Itself, monkey-like teachers without authentic knowledge conceive mistaken paths which spread transmissions, teachings and precepts. This is so sad!

Reliance Upon Masters

The seventh subdivision explains reliance upon gurus who teach primordial liberation beyond effort.

(r) **"Thus, the teacher who can extract gold from minerals is a precious treasure of authentic teachings who should be bought with infinite valuables." Thus he spoke.**

Reliance upon a guru who does not have that quality is the cause for the danger of deviating on a mistaken path. **Thus**, it is extremely important to rely upon a qualified guru who uses the method of **extracting gold from minerals** to eliminate impurities and reveal the radiance of gold. In an enchanting manner, the **teacher** provides contentment by eliminating the impurities of mistaken concepts in the mind streams of disciples and by concretely displaying self-originated wisdom. The qualified teacher is a **treasure** just like the **precious** wish-fulfilling jewel, with profound upadeshas **of authentic teachings** about the unmistakable natural state of effortless primordial liberation. [826] The *Yidzhin Rinpochei Dzö* says:

The guru who teaches the meaning of the ultimate essence connects those he meets with the state of profound total liberation. He introduces self-abiding dharmakaya with the essence of the profound path. He increases experiences and understanding with profound enhancements. He accompanies us to the base of the authentic condition through ultimate understanding. He transforms anything into the path with the

profound method. He is expert in many instructions for the liberation of consciousness. He can liberate us from the river of samsara in this life. He is the pilot, the wish-fulfiller, and the supreme physician. Because he has no equal and is superior to all others, we rely upon him with devotion.

Thus, one **should** rely upon and **buy** that qualified guru by offering **infinite valuables**, like body, wealth, and worldly things. [827] **Thus he spoke.**

(r) **From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-seventh chapter, which explains the *lung* teaching about the *Totally Pure Space of Effortless Perfection*.**

This concludes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twenty-seventh chapter, which explains the *lung* teaching about the *Totally Pure Space of Effortless Perfection*.**

Chapter 28 - *Unchanging Essence*

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-eight explains that the All-Creator, Presence Itself, primordially transcends cause, effect, action and effort because Presence is beyond change. It has two subdivisions: the brief explanation; and the extensive explanation (p253).

The first subdivision briefly explains the unchanging essence.

(r) Then the All-Creating King, Pure Perfect Presence, spoke about the unchanging essence of the state.

After explaining that it is not necessary to struggle and practice because all phenomena are primordially and naturally totally pure, **then the All-Creating King, Pure Perfect Presence, spoke about the principle that the essence of the state - dharmadhatu, Pure Perfect Presence - never changes.** Thus, all teachings involving change which depend upon struggle, practice, acceptance and rejection are indirect provisional teachings. [828]

Unchanging Essence

The second subdivision extensively explains the unchanging essence. It has three subdivisions: the explanation of the unchanging essence through the example, meaning and signs of the self-originated wisdom of Presence Itself (p253); the explanation of how the teachers of the three kayas teach change (p255); and the conclusion, that provisional *lung* teachings do not change the natural state (p262).

Example, Meaning, Signs

The first subdivision explains the unchanging essence through the example, meaning and signs of the self-originated wisdom of Presence Itself.

(r) "Hey Mahasattva, listen. My essence is space which never changes. My wisdom is the sky which never changes. My real condition is the essence which never changes. My Presence is the source of phenomena which never changes. Similarly, everything is unchanging."

Hey Mahasattva, listen. The essence of me - the All-Creating King, dharmakaya - is the nature of non-conceptual space which primordially never changes. What is this principle? The example of the uncompounded clear light of the self-originated **wisdom of the Presence Itself of me, the All-Creator, is the essence of the sky which never changes** because of any secondary conditions, like seven fires, one flood, and so forth. **My real condition is the non-conceptual clear light of space, the essence of Pure Perfect Presence, which never changes** because of any antidotes, like causes, conditions, struggles, practices, and so forth. [829]

The real condition is not like some emptiness which eliminates manifestations. Rather, however these concrete appearances manifest, they are empty while appearing and they are appearing while empty. The real condition never falls into a limitation of either appearance or emptiness. Rather, the real condition is the nature of non-conceptual absolute equality. Other than this equality, there does not exist any 'real condition'. The *Bangdzö Trul De* says:

The real condition of whatever appears is given the name 'phenomena'. The absence of any essence (of the appearance) is the real condition. Phenomena are earth where the real condition is solidity. Phenomena are water where the real condition is wetness. Phenomena are fire where the real condition is heat. Many other phenomena can be enumerated. Phenomena are Pure Perfect Presence. The real condition is *rigpa* and luminosity. [830] These and other expressed meanings establish knowledge of phenomena and their real condition.

Just these appearances of the specific characteristics of phenomena are the real condition.

Furthermore, the **Presence Itself of me, the All-Creator, is the source of all phenomena** of self-originated wisdom. Also, the *rolpa* energies of their many characteristics **never change** because of any causes, conditions or antidotes. The uncompounded essence of primordial emptiness beyond base and root never becomes some existent phenomenon which changes. **Similarly, the intrinsic essence of everything** pointed out with example, meaning and signs **is unchanging**. Thus, there are no antidotes of causes and conditions for phenomena. The *Dochu* says:

Because no causes or seeds exist for the example, meaning and signs, (the real condition) is beyond all secondary conditions and antidotes. [831] Thus, perfect Presence Itself is 'beyond antidotes'.

Defects of Vehicles

The second subdivision explains how the teachers of the three kayas teach change. It has seven subdivisions: the defects of (considering that it is necessary to make) changes as understood by the basic vehicles of gods and humans who try to travel to Presence (p255); the defects of changes as understood by lower capacity sravakas and pratyekabuddhas (p256); the defects of changes as understood by followers of the bodhisattva vehicle who try to travel to Presence (p257); the defects of changes as understood by medium capacity followers of kriyatantra vehicles (p258); the defects of changes as understood by followers of the yogatantra vehicles (p259); the defects of changes as understood by higher capacity followers of the mahayoga vehicles (p260); and the defects of changes as understood by followers of anuyoga vehicles who try to travel to Presence (p261).

Gods and Humans

The first subdivision explains the defects of changes as understood by the basic vehicles of gods and humans who try to travel to Presence.

(r) "The three kaya teachers who manifest from me use cause and effect to assign names to the real condition. Nirmanakaya teachings renounce sense organs and objects. Sentient beings, who possess five phenomenal objects with their secondary conditions, are not taught about the self-originated real condition. They are taught that phenomena are the 'great evil obstacles of lower realms'. Thus, with their bodies, voices and minds they reject evil and apply the ten virtuous actions. Because they accept and reject in the self-originated real condition, they do not recognize self-originated wisdom for many eons."

Because the real condition, Pure Perfect Presence, is primordially beyond change, there is nothing to fabricate or transform, using causes, conditions, struggles and practices. **The three kaya teachers who manifest from me, the All-Creating King, teach the way of manifestation using the cause and effect of all samsara and nirvana.**

They teach by **assigning names to the** unchanging state of the **real condition** beyond all causes, effects, struggles and practices. [832] These indirect provisional meanings of the oral **teachings** of **nirmanakaya** teachers are spiritual paths which **renounce** the enjoyment of sense pleasures and the arising of **objects** of consciousness based upon the five **sense organs** of sentient beings. The **five** objects, like color-form, sound, and so forth, which are specific **phenomenal objects** as **conditions** for the arising of **each** of the five sense consciousnesses, are nothing other than the *tsal* energy of *rigpa*, Pure Perfect Presence. Although **sentient beings** possess these phenomena primordially and naturally, they **are not taught** that the primordially liberated *tsal* energy of Pure Perfect Presence, the **self-originated** uncompounded **real condition**, is beyond rejection and acceptance. Rather, **they are taught** that the functioning of these five objects are **great evil obstacles**, the cause for falling again into **lower realms**. [833] Thus, **with body, voice and mind they reject evil**, like killing, stealing, and so forth, **and they apply the ten virtuous actions**. Their path applies meditation, like the contemplation of thoughts and forms, and so forth, and they **apply acceptance and rejection** in the one nature of Pure Perfect Presence, the **self-originated real condition** beyond all causes and conditions. Thus, they are obscured and **for many eons do not recognize the self-originated wisdom** of Presence Itself, dharmakaya, the All-Creating King. The *Rübal Tsagyü* says:

As long as one does not recognize the naturally present state beyond travel, the motivation to travel to higher realms is certain to produce emotions. So it is very difficult to discover the state beyond paths by following a path. [834]

The *Rübal Tsagyü* also says:

The enlightenment path is the unique state of the non-duality of good and evil, beyond acceptance and rejection. An attitude of gold and dirt which applies the duality of good and evil is the path of confusion, which is (only) a gradual approach to dzogchen.

Sravakas and Pratyekabuddhas

The second subdivision explains the defects of changes as understood by lower capacity sravakas and pratyekabuddhas.

(r) **"Hey Mahasattva, listen. The nirmanakaya retinues which naturally assemble reject the phenomena of the five self-originated wisdoms. (Sravakas and pratyekabuddhas) are taught to reject the five wisdoms and conquer the five enemies. Because they do not understand that the five enemies are self-originated wisdom, they reject their own Presence. Thus, (these paths) are not taught by me."**

Hey Mahasattva, listen. Nirmanakaya teachers teach to retinues with their different mind streams who naturally assemble. They guide retinues on the paths of sravakas and pratyekabuddhas, using acceptance, rejection, engagement and disengagement, like meditating the four noble truths, interdependent origination, and so forth. They teach the rejection of the five emotions, which are not something different from the **phenomena of the five self-originated wisdoms**, the *rol-tsal* energies of *rigpa*, Pure Perfect Presence. Although the application of that **rejection** is the **rejection of the five wisdoms**, **they are taught to conquer the five poisonous emotional enemies.** [835] Thus, those who follow the paths of sravakas and pratyekabuddhas **do not understand that the five emotional enemies are self-originated wisdom.** Because **they reject** the five self-originated wisdoms of **their own Presence**, those paths are **not taught by me**, the All-Creator. This is because those paths contradict and deviate from the state of dzogchen.

Bodhisattvas

The third subdivision explains the defects of changes as understood by followers of the bodhisattva vehicle, who try to travel to Presence.

(r) **"Hey Mahasattva, listen. After training with the two aspects - absolute and relative - in the real condition which manifests from their own Presence, (bodhisattvas) say that 'the goal manifests from causes'. Although they apply this training for three eons, their Presence is not changed by discipline and the ten paramitas. Trying to change one's Presence is not taught by me."**

Hey Mahasattva, listen. Those who follow the bodhisattva vehicle of characteristics do not understand that appearances of **phenomena** of the outer and inner universe **manifest from the *tsal* energy of their own Presence.** Failing to understand the principle that the state of primordial enlightenment is already abiding naturally, they

maintain a dharmakaya which has with impure phenomena to be rejected. For **absolute truth**, they meditate emptiness and train in the non-conceptual realm of the real condition, beyond the production of the four extremes. [836] For **relative truth**, they train in the principle that all appearances of interdependent origination are like illusions and dreams. **By training with the two aspects of truth, they say that 'the goal of the citadel of enlightenment manifests from the causes of the two accumulations'.** Thus, they struggle to **train** on paths and levels for **three** immeasurable eons. However, the preservation of the **discipline** of those paths **and** the application of **the ten paramitas does not change** the nature of **their own** Presence. Depending upon those paths, they **try to change** the space-like essence of **Presence Itself** into enlightenment by making progress from some previous condition. This is **not taught by me**, the All-Creating teacher.

Kriyatantra

The fourth subdivision explains the defects of changes as understood by medium capacity followers of kriyatantra vehicles.

(r) "Hey Mahasattva, listen. Empowered by contemplation, (followers of kriyatantra) with the (three) purities clearly visualize the real condition of their Presence like the reflection of the moon in water. Seeing the lord, they make delightful offerings. Depending upon that deity, they realize their hopes and desires, and hope to attain (the ultimate goal). But they do not understand that their own Presence is beyond the reflection of the moon in water. For seven lifetimes, they do not (recognize) self-originated wisdom. Thus, (kriyatantra) is not taught by me."

Hey Mahasattva, listen. Followers of kriyatantra do not understand that the state of the **real condition of their primordial Presence Itself** is beyond change and cannot be fabricated through struggle and practice. **Empowered by contemplation** with mantras and mudras, **those with the three purities clearly visualize** their Presence as the wisdom deity's indivisible manifestation and emptiness **like the reflection of the moon in water**. [837] They **see** the bestower of their realization to be like a **lord**, and **make delightful offerings to that lord**. At a certain moment, by depending **upon that deity**, they **realize** the circumstances of **their hopes and desires**, the *rigdzin* of desires and forms. And they **hope to attain** the ultimate goal, the citadel of Vajrapani of the three families. However, because **the reflection of the**

moon in water has no real existence, there is nothing to search for. Similarly, when they do **not understand that their own Presence** Itself is the space-like essence of primordial liberation, they apply the torments of asceticism, struggles and practices. According to texts, followers of **kriyatantra for seven lifetimes have no** (recognition) of that **self-originated wisdom** of the Presence of primordial enlightenment. Thus, (kriyatantra) is **not taught by me**. In the same way that space is all-pervading, without any transition, change, brightening or dimming, the wisdom of the clear light of Presence Itself is primordially present. Thus, there is neither union nor separation. [838]

Yogatantra

The fifth subdivision explains the defects of changes as understood by followers of the yogatantra vehicles.

(r) "Hey Mahasattva, listen. Through contemplation which meditates their own Presence as blessings and miracles and through equality with their jnanasattva friend, (followers of yogatantra) hope that the deity will bestow upon them the desired siddhis. But that real condition of self-originated (wisdom) is beyond (some new) desired attainment. So for three lifetimes they do not recognize their own Presence beyond action. Thus, (yogatantra) is not taught by me, the All-Creator."

Hey Mahasattva, listen. Practitioners of yogatantra do not understand that **their own Presence** transcends cause, effect, acceptance and rejection because Presence is beyond change. **Using contemplation which meditates** the five factors of manifest enlightenment⁷⁹, **blessings and the four miracles**, they meditate that their self as samayasattva and the deity as **jnanasattva** are relatives and **friends**. This explanation of meditation is also included in the vehicle of upayatantra. [839] But on the specific path of yogatantra, one (also) meditates the indivisibility of the samayasattva and jnanasattva as absolute equality, like pouring water into water. All-seeing Rongzompa says:

In yogatantra, one is blessed by the deity, and after one visualizes the deity in front of oneself and performs actions to please the deity, one dissolves the wisdom deity into oneself.

⁷⁹ The five factors of manifest enlightenment are the lotus-sun-moon throne, seed syllables, symbolic mind attributes, pure mandala and primordial wisdom form of deity.

The pleasure of the indivisible connection is the action which pleases. This teaching of the general practice is considered to be the principle of deity and friend.

According to that quotation, upayatantra meditates equality through the relationship of master and servant, and yogatantra meditates **equality** through the relationship of relatives or friends. Whatever the case, **through these** paths with acceptance and rejection, followers **hope** that the sadhana deity **will bestow upon them** any circumstances **desired** and the ultimate **siddhis**. [840] Because they do not understand **that the real condition** of **self-originated** wisdom primordially beyond transition and change is already abiding primordially, **beyond** some new **attainment** of the **desired** goal, they are attached to acceptance and rejection. In this way, they obscure the state of **their own Presence beyond action** and effort. Thus, **for three lifetimes** they do **not recognize** the self-face of their dharmakaya Presence itself. Those paths which are attached to struggle, practice, acceptance and rejection are **not** definitive teachings **taught by me, the All-Creator**.

Mahayoga

The sixth subdivision explains the defects of changes as understood by higher capacity followers of the mahayoga vehicles.

(r) **"Hey Mahasattva, listen. Visualizing the self-manifesting real condition as a deity, (followers of mahayoga) use four mudras, the essence mantra, emanation and re-absorption to see the unchanging real condition as the cause. They intend to attain (the goal) through their contemplation of mind. However, that attainment is not taught by me."**

Hey Mahasattva, listen. Furthermore, this **real condition** of phenomena encompassed by the outer and inner universe self-manifests from the All-Creating King, *rigpa*, Pure Perfect Presence. [841] Followers of mahayoga rely upon the axioms of the three purities, the four equalities⁸⁰, and so forth. They see the following as the **deity** of the three primordially pure seats of completeness: the five elements and five mother buddhas⁸¹ of the container, the five aggregates and five father

⁸⁰ The four equalities in mahayoga are emptiness, the union of manifestation and emptiness, ineffability and absolute equality.

⁸¹ The five mother buddhas are Dhatvishvari, Lochana, Mamaki, Pandaravasini and Tara.

buddhas⁸² of the contents, the essence of the eight consciousnesses and five wisdoms of the mind stream, the bodhisattvas and bodhisattvis, and so forth. To concretely realize that state, they clearly visualize the entire universe as deities and mandala, using the three contemplations, like total emptiness, and so forth. They engage in the **four mudras**⁸³, like mahamudra of the state of Body, and so forth. They engage in recitation of the **essential mantra**. They apply their path by visualizing the **emanation and re-absorption** of light rays to accomplish the sacred activities of buddhas, and so forth. So **they see the unchanging real condition as the cause** for abiding in the self-perfected mandala, the essential fundamental mind stream of the self-originated wisdom of Presence Itself. [842] Their method to produce the realization of deities and mandalas is to cultivate a **contemplation** which does not move away from that object of mind explained above. **For this reason, they ultimately intend to attain** the citadel of Vajradhara, the goal of their meditation. **However**, the existence of the **attainment** of some new goal higher than the unchanging essence of Presence Itself **is not taught by me**, the All-Creator. The reason is that Presence is primordially beyond abandonment or attainment.

Anuyoga

The seventh subdivision explains the defects of changes as understood by followers of anuyoga vehicles who try to travel to Presence.

(r) "Hey Mahasattva, listen. Because basic space never changes, attempts to change that space are not taught by me."

Hey Mahasattva, listen. Practitioners of anuyoga meditate three mandalas: the mandala of the primordial authentic non-conceptual space of Samantabhadri; the mandala of space's naturally self-perfected manifestation aspect of Samantabhadra; and the mandala of the Pure Perfect Presence of the total bliss of the child who is the indivisibility of the first two mandalas. [843] To concretely actualize those mandalas, they engage in methods, like meditating the completion state with characteristics to apply the key points of channels, prana energy and

⁸² The five father buddhas are Vairochana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi.

⁸³ The four mudras are mahamudra of body as deity visualization, dharmamudra of voice as seed syllable concentration, samayamudra of mind as symbol visualization, and karmamudra of action as emanation and re-absorption of light.

thigle, and so forth. Non-conceptual **basic space** from which all phenomena manifest **never changes** the self-originated wisdom of Presence Itself. **For this reason**, those paths of struggle and practice, like the meditations of the development and completion stages, in which practitioners **attempt to change** the self-originated wisdom of **space** to something higher than the earlier condition, **are not taught by me**, the All-Creator.

Because all lower vehicles are attached to paths of cause, effect, struggle and practice, followers do not understand the authentic state of Presence Itself. Thus, these vehicles are deviations which go astray to something other than dzogchen. [844] The *Kunsal* says:

These indirect views, like those of sravakas, pratyekabuddhas, bodhisattvas, kriyatantra, upayatantra, yogatantra, development (mahayoga) and completion (anuyoga), identify with limited truths. These eight views have fixed concepts. Because followers are attached to the dualistic extreme of mind and objects, they do not transcend concepts to directly experience the wisdom of their *rigpa*. Because of this, they are mistaken. Because they actually deviate away from experience (of the state), their views are just intellectual desires.

Unchanging Natural State

The third subdivision explains the conclusion, that provisional *lung* teachings do not change the natural state. It has three subdivisions: the explanation that all *lung* teachings which teach struggle and practice about the unchanging state of space are only provisional teachings (p262); the explanation of the unchanging state through example, meaning and signs (p263); [845] and the explanation that vehicles which apply struggle, practice, cause and effect produce futile fatigue (p264).

Provisional Teachings

The first subdivision explains that all *lung* teachings which teach struggle and practice for the unchanging state of space are only provisional teachings.

(r) "The (teachers of the) three kayas who try to control and change dharmadhatu teach contemplation to pursue their specific calm state. However, (lower vehicles only) transmit *lung* teachings which guide (disciples towards the dzogchen path)."

The teachers of the three victorious kayas **try to control and change** unchangeable dharmadhatu of Presence Itself beyond action and struggle. They do not teach to their specific retinues that the self-originated wisdom of Presence Itself is the direct state of primordial enlightenment which does not depend upon cause, effect, struggle and practice. They teach what corresponds to the specific intellects of the disciples. They teach that it is necessary to travel gradually on paths based upon cause, effect, struggle and practice. For example, they **teach** the cultivation of **contemplation** which is said to correspond to the specific circumstances of their vehicle's method **to pursue their specific calm state**, and so forth. For that reason, all lower vehicles are different from the dzogchen path of the definitive state. These lower vehicles **teach** only provisional **lung teachings** which may gradually **guide** disciples toward the path⁸⁴. [846] Furthermore, in the context of dzogchen, all words and syllables are considered to be provisional *lung* teachings. The ultimate definitive meaning is precisely the essence of the real condition of Pure Perfect Presence, beyond all speech, thought and communication. The *Dochu* says:

Because they transmit using words and syllables, I say that the seven topics of the nine gradual (vehicles) are provisional *lung* teachings. The definitive *lung* teaching is said by me to be the real condition of Pure Perfect Presence (taught to) Vajrasattva. That which is authentic and definitive cannot be pointed out with words and syllables, transcends all sounds and designations, and is beyond all affirmation and denial. Because the state which transcends everything cannot be pointed out, [847] 'definitive *lung* transmission' is just a name. No definitive label really exists.

Here, the teachings summarized as the seven topics of the nine gradual vehicles are those of sravakas and pratyekabuddhas, bodhisattvas, kriyatantra, yogatantra, mahayoga, anuyoga and atiyoga.

Example, Meaning, Signs

The second subdivision explains the unchanging state through example, meaning and signs.

⁸⁴ Provisional teachings may help practitioners to develop capacity, gradually get free from their conceptual paths, and then notice Primordial Presence and its self-manifesting wisdom energy.

(r) **"Furthermore, unchanging space does not realize space through its own space state. In the same way, the unchanging real condition does not realize its own (dharma)dhatu state through its own real condition. Likewise, unchanging Presence Itself does not realize Presence through its own Presence."**

'Furthermore' means that the causes, effects, struggles and practices taught on the paths of lower vehicles never change or fabricate the example, meaning and signs of the Pure Perfect Presence of dharmadhatu. **Space**, as the example which points out the real condition, does not exist in any way as some phenomenon compounded through causes and conditions. Because primordial emptiness has an uncompounded essence, its nature **never changes**. Thus, **space does not cause its own** primordially non-existent **state to realize** some new **space** phenomenon different from its earlier condition due to some fabrications and changes of struggles and practices. Neither act nor actor really exists. [848] **In the same way** as the example, the meaning of the non-conceptual wisdom of **the real condition is unchanging**. Thus, its manifestations, like causes, effects, struggles, practices, and so forth, are also **its own state** of the real condition. **The** primordially unborn **state of dharmadhatu itself does not** newly **realize the real condition** because of struggles and practices. **Likewise**, the signs which manifest from the *tsal* energy of the unchanging nature of the real condition of Pure Perfect Presence **never change Presence Itself**. Thus, **Presence Itself does not realize its own Presence** through struggle. The realization act and the realization actor are not different. Their nature is primordially unborn.

Futile Fatigue

The third subdivision explains that vehicles which apply struggle, practice, cause and effect produce futile fatigue.

(r) **"Contemplation which tries to change the unchanging state remains in hopes and prayers for eons. Contemplation which depends upon time produces fatigue. The definitive *lung* teaching of me, the All-Creator, does not transmit that." Thus he spoke.**

Followers of lower vehicles cultivate **contemplation which tries to change** and practice **the unchanging state** of the uncompounded real condition, using methods of renunciation, interruption, purification and transformation. [849] Their paths remain in **hopes**, like **prayers** which

aspire to attain the goal, **for** three immeasurable eons, and so forth. The hardships of their cultivation of **contemplation which depends upon time** and their acceptance, rejection, struggles and practices **produce fatigue**. But because the state of Presence Itself never changes, all those vehicles involved with causes, effects, struggles and practices are (only) teachings of provisional understanding. **The unsurpassable definitive lung teaching of me, the All-Creating King, does not transmit anything like causes, conditions, struggles and practices. Thus he spoke.**

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-eighth chapter, which explains that *Unchanging Dzogchen beyond Action is not Discovered through Effort*.

This concludes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twenty-eighth chapter, which explains that *Unchanging Dzogchen beyond Action is not Discovered through Effort*.** [850]

Chapter 29 - Total Relaxation

Chapters twenty-one to thirty explain that Presence Itself transcends cause and effect and is primordially beyond action and effort. Chapter twenty-nine explains that the total natural base of Presence Itself is the unfabricated natural state because it transcends cause, effect, action and effort. It has two subdivisions: the brief explanation; and the extensive explanation (p266).

The first subdivision briefly explains the natural state.

(r) Then the All-Creating King, Pure Perfect Presence, communicated that Presence is the natural state.

After explaining the reasons why cause, effect, struggles and practices are not necessary for the unchanging essence of Presence Itself, **then the All-Creating King, Pure Perfect Presence, communicated** the profound upadesha which explains **that** all manifestations of the essence of the five Perfections of **Presence Itself** are **the natural state** beyond correction.

Natural State beyond Correction

The second subdivision extensively explains the natural state. It has three subdivisions: the brief explanation that all phenomena are the unique primordial natural state (p266); the detailed explanation of the five ways to explain the essence (p267); and the conclusion about the one natural state (p286). [851]

Phenomena are the Natural State

The first subdivision briefly explains that all phenomena are the unique primordial natural state.

(r) "Hey Mahasattva, listen. I am the All-Creator, Pure Perfect Presence. All phenomena are me. All (phenomena) of my essence are the primordial natural state."

Hey Mahasattva, listen. As the self-originated wisdom of Presence itself which manifests as the victorious teachers of the three kayas, **I am the Creator of All** phenomena of saṃsara and nirvana, **Pure Perfect Presence** of basic space beyond transition and change. For

this reason, **all phenomena**, however they appear, **are my essence**; no phenomenon is other than my essence. Thus, the fundamental real condition of Pure Perfect Presence never changes. **All phenomena** which comprise the **essence of me** - the all-creating Pure Perfect Presence - **are the primordial natural state** beyond correction. Because my essence is beyond all correction and transformation, there is nothing at all to negate, affirm or accept.

Essence of the Natural State

The second subdivision explains details about the five ways to explain the essence. It has five subdivisions: the historical principle (p267); the root principle (p272); the yoga principle (p275); the intentional principle (p282); and the principle of literal principle (p284).

Historical Principle

The first subdivision explains the historical principle. It has two subdivisions: [852] the general explanation of the five Perfections (p267); and the detailed explanation of the four topics (p268).

Five Perfections

The first subdivision explains the five Perfections in general.

(r) "The explanation of my essence is considered to have five aspects: teachers, teachings, retinues, places and times. These five aspects are the natural state of my essence."

All phenomena created by all-creating Pure Perfect Presence are the primordially uncorrected natural state. How is transcendence of correction, transformation, rejection and acceptance explained? Phenomena which comprise the **essence of me**, the All-Creator, are **explained** to be beyond causes, effects, actions and struggles. That explanation is considered to have five aspects. What are they? They are: the **teachers** of the three kayas who manifest from me; the **teachings** which encompass the doctrines communicated by the three vehicles; the **retinues** of the teachers of the three kayas; the **places** where teachers, retinues and teachings assemble; **and** the Perfection of **times** of the specific three kaya teachers, like the perfect base of dharmakaya beyond transition and change, and so forth. The **essence of these five aspects** never moves outside the real condition of Pure Perfect Presence.

Because the real condition abides naturally, these five aspects **are the uncorrected natural state** in which no correction, transformation, rejection or acceptance is required. [853] The *Bramze Gyepai Gyü* says:

Dharmakaya is Pure Perfect Presence. There does not exist even the smallest atom of dharmakaya to correct because it seems other than Pure Perfect Presence. Thus Presence is beyond enlightening. Sambhogakaya is Pure Perfect Presence. The forms of sambhogakaya which arise from Pure Perfect Presence are not some pleasure dimension other than Pure Perfect Presence. Nirmanakaya is Pure Perfect Presence. The activities of emanations which benefit beings are not something other than Pure Perfect Presence. [854] No buddhas of the three times are other than Pure Perfect Presence. Former buddhas understood and experienced their own uncorrected Presence in the past. Present buddhas understand the unfabricated natural essence beyond correction, so they benefit beings now. Future buddhas will not teach the revival of some previous experience in this self-originated Presence Itself. Contemplation right now does not correct Presence, but abides in the uncorrected natural state.

Four Topics

The second subdivision explains four topics in detail - teachers, places, times and teachings.

Teachers

The first topic explains teachers.

(r) "The essence of teachers remains as follows. Dharmakaya remains in the uncorrected natural state, my essence. Dharmakaya remains as the essence of my state. Sambhogakaya remains as the uncorrected nature. Sambhogakaya remains as my essence. Nirmanakaya remains as uncorrected *thugje* energy. Nirmanakaya remains as my essence. (All kayas) remain as self-originated wisdom."

The first of the five Perfections is the **essence of teachers** of the three kayas, who are the principle of relaxation in the uncorrected natural state. The teachers **remain as follows**. [855] The principle of **dharmakaya remains in the uncorrected natural state** named

'dharmakaya'. Dharmakaya, the essence of one's *rigpa*, Pure Perfect Presence, is primordial liberation which transcends mind, cannot be enclosed in limits, and never falls into any extremes. Dharmakaya is the non-conceptual real condition, the **essence of me**, the All-Creator. Dharmakaya is the uncorrected **natural state** because it is a self-originated uncompounded state, without anything at all to fabricate, transform, reject or accept.

The principle of the **uncorrected** natural state of **Sambhogakaya** is the **nature** of the source, Pure Perfect Presence, from which the unceasing aspects of the clear light of space arise as the phenomena of the animate and inanimate universe. Because these phenomena arise in a self-originated manner from the cause - the *tsal* energy of self-originated wisdom, their nature is the uncompounded essence of primordial emptiness which has no real existence. Thus, sambhogakaya naturally **remains** in the uncorrected natural state beyond rejection, acceptance, negation and affirmation. It is not necessary to reject or accept with the mind which wants to reject the suffering of actions and karma of the three lower realms. [856] The *Bramze Gyepai Gyü* says:

Because the three kayas, the retinues and the six types of rituals are self-originated in the real condition of hunger, thirst, heat, cold and stupidity, it is not necessary to search and practice. Because causes themselves are self-originated wisdom, the real condition never comes under the power of karmic conditions. Because nothing can compare with self-originated wisdom, the self-originated state is not realized through causes and conditions.

Thus sambhogakaya **remains** in the uncorrected natural state **as the essence of me**, the All-Creator.

The essence of **nirmanakaya** remains in the **uncorrected** natural state. This free traceless essence of the arising and self-liberating of impartial unobstructed *thugje-tsal* energy manifestations of Pure Perfect Presence **remains** uncorrected in its own state, beyond negation, affirmation, emanation and re-absorption. [857] There is no nirmanakaya which is other than this Pure Perfect Presence, the source. Thus, really, nirmanakaya **remains as the** uncorrected natural **essence of me**, the All-Creator, and nirmanakaya is nothing other than me.

According to the explanations of the historical principle, this source from which teachings arise is the teachers of the three kayas. These teachers are nothing other than the self-originated wisdom of

Presence Itself, primordially beyond transition and change. Thus, there is no struggle or hopeful desire to attain some citadel of the three kayas which is different from this state. The kayas are said to **remain in the uncorrected natural state** of the **self-originated wisdom** of Presence Itself. The *Phaglam Köpai Gyü* says: [858]

Absolutely no buddhas of the three times and ten directions, as many as there are, have even the smallest atom which is other than an emanation of me, total *rigpa*. All outer and inner manifestations are known to be total *rigpa*. From among Body emanations of victorious ones, there arose the seven universal buddhas, like Dipankara, and so forth. Buddhas of past eons were also my state. From among Voice emanations of victorious ones, the thousand enlightened ones of the fortunate eon and so forth are my teacher state of total *rigpa*. From among Mind emanations of sugatas, the *shitro* buddhas and so forth are my state of the five father-mother families. Before I existed, even the name 'buddha' did not exist and sentient beings had no birthplace. Everything is my emanation. [859] My state is the ground of enlightenment.

Thus, everything of the universe of samsara and nirvana arises as the *rolpa* energy of this unique self-perfected ground of enlightenment.

Places

The second topic explains places.

(r) **"Where are the places? Those places where (the kayas) abide remain the natural state."**

The Perfection of **places** where those three kaya teachers abide are: the place of dharmakaya - the great Akanishtha of ultimate dharmadhatu; the places of sambhogakaya - the paradises of the five families, with their five Akanishtha Ghanavyuha realms; and the places of nirmanakaya - the various unspecified places, like Vajrasana in India. Briefly, **where are** the places of the three kayas? Those **places where** the kayas **abide** and dwell are the Perfection of place. Because these places are the essence of the state of all-creating Pure Perfect Presence and not something other, they **remain the uncorrected natural state** which does not struggle and practice to achieve something else. [860]

Times

The third topic explains times.

(r) "What are past and future times? The Perfection of time is the time when (the Perfections) of the natural state assemble."

The Perfection of **times** when teachers, retinues and teachings assemble are the occasions, like **past** times, **future** times, and so forth, **when** the Perfections **assemble**. These are the Perfection of **times**. The times of remaining in the uncorrected natural state of *rigpa*, Pure Perfect Presence, are times of unimaginable clear light, beyond differentiation into the three times considered in concepts. These times abide in the absolute equality of the fourth time. These are times when all retinues and teachers of the victorious three kayas **are** primordially **assembled** in that realm of Presence which abides beyond union and separation. Thus, these times are the essence which remains in the uncorrected natural state.

Teachings

The fourth topic explains teachings.

(r) "Hey Mahasattva, listen now. The five aspects of the Perfections do not have any 'precepts' which exist other than remaining in the uncorrected natural state."

Hey Mahasattva, listen now. [861] In regard to the 'precepts' of the sacred teachings, **the five aspects of the Perfections** of the three kayas **remain in the uncorrected natural state** beyond any hope, fear, action or struggle. Why? The dimension for entering the sounds of the 'precepts' is said to have ten aspects. The natural state of nirvana, which is the ultimate precept to understand from communicated scriptural teachings, is this authentic condition, the source, the uncorrected essence of Pure Perfect Presence. Thus, because **there does not exist some other 'precept'** which is higher than this Presence, the teaching is said to remain in the uncorrected natural state. Because these five Perfections are nothing other than the *rolpa* energy of the unique self-originated wisdom of Presence Itself, these very manifestations of the five sense organs of sentient beings are the essence of the five Perfections. [862] The *Lado Sangwai Khorlo* says:

The eye sense organ reveals forms everywhere which are the kaya of the All-Creating King. There is no teacher other than that. That teacher is 'complete in oneself'. The tongue communicates the universe with words and syllables. Because the proclaimed sounds are the voice of the teacher, 'precepts' of the teaching are heard everywhere. The ear hears whatever sounds. No sound is heard which is other than the proclaimed sounds of the All-Creating King. The sacred state arises in the retinues who hear those sounds. [863] Because the various smells which arise are not other than the unique nose sense organ, they are the unique indivisibility of the three times. Because everything of the eyes, ears, nose, tongue, and so forth, abides in the body, the body is the place. Because all that abides does its abiding in the body, and there is nothing which does not abide in the body, this body is the place.

Thus, all those phenomena which manifest as objects of the five sense organs are the essence of the five Perfections. Just like all phenomena of the five Perfections are said to remain in the uncorrected natural state, all these phenomena of visions, sounds and mind do not require any rejection, acceptance, negation or affirmation. All that arises remains in the uncorrected natural dimension. [864]

Root Principle

The second subdivision explains the root principle. It has three subdivisions: the explanation that all phenomena are the five Perfections (p272); the principle that all phenomena are liberated because they are unified in the natural state of Presence Itself (p273); and the instruction that the practitioner who understands liberation does not depend upon development stage, completion stage, struggles and practices (p274).

Phenomena Are Five Perfections

The first subdivision explains that all phenomena are the five Perfections.

(r) "Hey Mahasattva. There does not exist even one phenomenon which is not included in the Perfections."

Hey Mahasattva, listen. The explanation of the root principle is that **there does not exist even one phenomenon** of samsara and nirvana

which is not included in the five Perfections. Moreover, all phenomena are unified in the five Perfections, the root. Similarly, because there does not exist even one phenomenon of the entire universe of phenomena which is not the essence of the three kayas, everything of the universe of samsara and nirvana is unified in the realm of the unique teacher. The other four Perfections are to be understood in the same way. [865] All these phenomena are unified in the essence of the one all-creating Pure Perfect Presence. Thus, briefly, the explanation that all phenomena are unified in the essence of the one root, Pure Perfect Presence, is the explanation of the root principle. The *Bramze Gyepai Gyü* says:

The root of all tathagatas of the ten directions and three times and the root of all sentient beings of the three realms is the Mind of Samantabhadri, self-originated wisdom.

Phenomena Are Liberated in Presence

The second subdivision explains the principle that all phenomena are liberated because they are unified in the natural state of Presence Itself.

(r) "Hey! I, remaining in the natural state, am the liberation of everything in the real condition. The teachers are liberated in the uncorrected real condition. The teachings are liberated in the uncorrected real condition. The retinues are liberated in the uncorrected real condition."

After shouting 'Hey!' to the assembled retinues, he explained that all phenomena of samsara and nirvana included in these five Perfections are unified in the one root - self-originated wisdom, *rigpa*, Pure Perfect Presence. Because no phenomenon is other than that Presence, **I**, the all-creating Pure Perfect Presence, **remain in the uncorrected natural state**. In this way, all phenomena of the universe of samsara and nirvana remain in the uncorrected natural state. [866] Thus, **all** these phenomena, however they appear, are totally **liberated in the** dimension of the all-pervading total basic space of the unborn **real condition**. For that reason, the **teachers** of the three kayas **are liberated in the** dimension of the **uncorrected real condition**. Also, the **teachings** of vehicles **are liberated in the** dimension of the **uncorrected real condition**. The places, times and **retinues** of the three kayas **are liberated and**

transcendent in the space of the **uncorrected real condition** - total non-referential primordial liberation. [867] The *Lado* says:

Teachers, teachings, retinues, times and places are transcendent in self-originated dharmadhatu. As direct manifestations of self-originated nature, the five types of Perfections are self-perfected and self-completed. The Perfections are self-transcendent in non-referential space.

No Dependence Upon Struggle and Practice

The third subdivision explains the instruction that the practitioner who understands liberation does not depend upon development stage, completion stage, struggles and practices.

(r) "Hey! Because everything is liberated, do not correct your body. Do not meditate a deity. Do not fabricate mantras and spoken words. Do not contemplate. Do not correct mind. If one corrects, one does not integrate in the natural state. If one does not integrate in the natural state, one is not liberated. If one is not liberated, one does not obtain the equality of the real condition."

Hey! Because the essence of the all-creating Pure Perfect Presence remains in the unique uncorrected natural state, **all** phenomena of the universe **are liberated** in the dimension of the uncorrected absolute equality of dharmadhatu beyond action and effort. **Because** of this, it is not necessary to fabricate anything other by depending upon cause, effect, struggle and practices. Thus, practitioners who understand the authentic state of natural timeless atiyoga **do not correct their bodies**. With a contemplation dependent upon divine pride, they **do not meditate** the essence of **a deity** by fabricating some form from their ordinary body. [868] Similarly, they **do not fabricate mantras and spoken words**, using mantra recitation, and so forth. **Do not** abide with a one-pointed mind in **contemplation**. **Do not correct mind** with anything like those types of struggle and practice, but relax in the natural state beyond correction and contrivance. Longchen Rabjam says:

Because the real condition is beyond effort and struggle, just relax body and mind in the realm beyond action. Because the real condition is directly transmitted, concepts manifest as total wisdom. Because the real condition is liberated in its own condition, do not negate or affirm anything about manifestations.

The effortless real condition of body and mind is primordial liberation beyond action. [869]

What is the reason to remain with the three gates, beyond correction? **If one corrects** body, voice and mind, using acceptance, rejection, struggle and practice, **one does not integrate in the natural state** of the real condition beyond action and effort. **If one does not integrate in the natural state** of the real condition, **one is not liberated** from the bondage of hope, fear, effort and struggle. **When one is not liberated** from the bondage of concepts, **one does not obtain** the power of the kingdom of the All-Creating King, dharmakaya, in which all false patterns of conditioned manifestations in their own conditions self-liberate in the space of the absolute **equality of the real condition**.

Yoga Principle

The third subdivision explains the yoga principle. It has three subdivisions: the brief explanation that lower vehicles do not understand primordial relaxation beyond action in Presence Itself (p275); [870] the detailed explanations about how followers of vehicles have defects, which is why they do not understand (p276); and the conclusion, that followers of atiyoga understand (p281).

Lower Vehicles Do Not Understand

The first subdivision briefly explains that lower vehicles do not understand primordial relaxation beyond action in Presence Itself.

(r) **"Hey Mahasattva, consider this. The All-Creating King, Pure Perfect Presence, remains in the primordially transcendent natural state. Those with views cannot understand how to remain in the natural state."**

Hey Mahasattva, consider this teaching which distinguishes differences in how vehicles explain the yoga principle of remaining in the uncorrected natural state. **The All-Creating King**, dharmakaya, the essence of **Pure Perfect Presence**, *rigpa*, **remains in the uncorrected natural state** which **primordially transcends** the dimension of all cause, effect, struggle and practice. **Followers of lower vehicles** claim to understand and view that Presence, but they **do not understand how to remain in the authentic natural state** of the uncorrected realm of Presence Itself. These followers are always attached to methods of

renunciation, blocking, purification and transformation. Thus, they have defects, with no capacity for a long time to recognize the state of the All-Creating King - Presence Itself beyond acceptance, rejection, struggle and practice. [871]

Defects of Vehicles

The second subdivision explains in detail about how followers of vehicles have defects, which is why they do not understand. It has five subdivisions: sravakas and pratyekabuddhas (p276); bodhisattvas (p277); yogatantra (p278); mahayoga (p278); and anuyoga (p280).

Sravakas and Pratyekabuddhas

The first subdivision explains sravakas and pratyekabuddhas.

(r) "When followers of sravakayana and pratyekabuddhayana study and consider (the principle of) primordial relaxation in the natural state of all-creating dzogchen, they say 'poisons are produced'. So then they renounce or block their own Presence. Thus, they do not know how to relax in the natural state of the (dzogchen) view. For immeasurable eons they abide (on their paths) without knowing how to relax."

The **all-creating** Pure Perfect Presence of atiyoga **dzogchen** is the essence of unique **primordial relaxation in the natural state** which does not depend upon anything like negation, affirmation, rejection and acceptance. **When followers of the vehicles of sravakayana and pratyekabuddhayana study and consider that principle, they do not understand.** If they try to remain without doing any negation, affirmation, rejection and acceptance, **they say, 'the five poisonous emotions, and so forth, are produced.** The root of the emotions is belief in a self based upon grasping for and attachment to the six senses. In that way karma is accumulated. So it is utterly impossible to abandon the noble truth of origination with karma and emotions as the cause, and the noble truth of suffering as the effect.' Thus, sravakas **reject the *rol-tsal* energy of the self-originated wisdom of their own Presence Itself, using the acceptance and rejection of the four truths.** [872]

Pratyekabuddhas apply the principle of **blocking** by using the method of meditating the empty reverse order of the twelve links in order to block the forward progression of interdependent origination. Because **they do not know how to relax in the authentic natural state** without

correcting the dzogchen view of Pure Perfect Presence, they follow their paths. **For many immeasurable eons they abide** on their paths of rejecting and blocking, **without knowing how to relax** in the natural state of their own Presence. They are tormented with their acceptance, rejection, struggles and practices. Because those followers of the vehicles of sravakayana and pratyekabuddhayana do not know how to relax in the natural state of their own Presence, they have the defects of applying acceptance, rejection, struggle and practice. Thus, there is the instruction that practitioners of atiyoga dzogchen relax in the uncorrected natural state without applying any action or effort. [873]

Bodhisattvas

The second subdivision explains bodhisattvas.

(r) "When followers of mahayana sutra study dzogchen, they do not understand (phenomena) as the just-that-ness of their own Presence. They do not know how to relax in the authentic state. They abide (on their paths), traveling and purifying for three eons."

Similarly, **when followers** of the bodhisattva vehicle of **mahayana sutras study** this principle of timeless natural **dzogchen**, **they do not understand** the fact that all these phenomena of the outer and inner universe abide **as** the essence of the five Perfections which self-manifest from the realm of **the just-that-ness** of the unborn real condition **of their own Presence**. Not understanding that the state of dzogchen transcends correction, transformation, rejection and acceptance, they think that these phenomena arise as impure illusory manifestations due to the twofold self-hood of phenomena and persons. For this reason, **they do not know how to relax in the uncorrected authentic state** of their own Presence. Thus, they are attached to struggles and practices, like gathering the two accumulations. They try to attain the ten spiritual levels by gradually **traveling** the five paths, and in that context they try to **purify** the obstacles corresponding to each of the ten levels. They **abide (on their paths)** for a long time, like **three** immeasurable **eons**, and so forth. [874]

Yogatantra

The third subdivision explains yogatantra.

(r) **"When followers of sattvayoga (which is more) related (to mahayoga) study (dzogchen), they do not understand that the just-that-ness of all these phenomena which manifest are the just-that-ness of their own Presence. Because they do not know how to relax in the authentic natural state, they abide for seven human lifetimes with the intention to empower (their Presence), using various miracles and factors of enlightenment."**

Some outer yogas of the guhyamantra are more related to the unsurpassable guhyamantra vehicles of mahayoga. When followers of **sattvayoga** study this principle of relaxation in the uncorrected state of dzogchen, **they do not understand that all these phenomena which manifest** as the worlds and their beings are the essence of total relaxation in the uncorrected natural state of **just-that-ness**, whose real condition manifests from the *tsal* energy of primordial all-creating Pure Perfect Presence. Because **they do not understand that the just-that-ness of the unchanging real condition of their own Presence** is beyond all good, evil, acceptance and rejection, they see objects, like samsara, nirvana, self, deity, and so forth, which are bad and good and should be rejected and accepted. [875] **Because they do not know how to relax in the profound state of the authentic natural state of the real condition, they have the intention to empower their own Presence in the state of a deity, using various methods, like the five factors of manifest enlightenment, the four types of miracles, and so forth. Thus, they abide for seven human lifetimes on their paths engaged with acceptance and rejection.**

Mahayoga

The fourth subdivision explains mahayoga.

(r) **"When followers of mahayoga study (dzogchen), because they have a state of cause and effect, they struggle and practice on the beginningless (path) which is primordial. For two thousand six hundred (years) they do not know how to relax in the authentic natural state. Thus, they abide on their level of three contemplations."**

When followers of unsurpassable mahayoga, which belongs to inner guhyamantra, **study** this principle of primordially liberated effortless dzogchen, although in the ultimate condition they claim the total indivisibility of base and fruit, in the relative condition **they have their state** which is seen to be **cause and effect**. [876] Not understanding the authentic state of effortless dzogchen, **they apply practices** based upon the **struggles** of mantra recitation, meditation, development stage and completion stage **on the beginningless** path of mind stream, **which is** the naturally self-perfected mandala of the **primordial** base of mind stream. With those methods they desire to attain the kaya and wisdom of the fruit of mind stream. **For two thousand six hundred years⁸⁵ they do not know how to relax in the uncorrected authentic natural state of Presence Itself. Thus, they abide on their level of struggles and practices, like views and meditations based upon the three contemplations.** The *Bangdzö Trul De* says:

In one hundred eighty days they obtain the siddhi of power over lifespan. For two thousand five hundred years they have a sambhogakaya form. Then they arrive on the level of the unique buddha essence, [877] and the three kayas are self-perfected.

Furthermore, about the specific path of mahayoga, the *Sangnying* says:

After up to sixteen lifetimes the five kayas are self-perfected.

After obtaining power over lifespan, (followers of mahayoga) are delayed for many hundreds of years (or) for the duration of sixteen human lifetimes. After one thousand six hundred years, they attain the citadel of vajradhara, the self-perfected five kayas. Here our text says 'two thousand six hundred years', and later in chapter fifty-five our text says:

For one thousand six hundred years those on the *rigdzin* level apply undistracted contemplation which desires sambhogakaya. After attaining sambhogakaya, they begin a new search for their own Presence. In one thousand years they newly discover non-conceptual equality.

⁸⁵ Below, the commentator tries to explain the different lengths of time periods during which mahayoga practitioners are temporarily blocked from realization.

According to this quotation, followers of the specific path of mahayoga realize the goal in two thousand six hundred years. [878] Classified here as just steps on the way towards dzogchen, mahayoga is said to newly connect with the ultimate goal of dzogchen after (an additional) one thousand years. Furthermore, there is an example quoted in the context of ordinary mantrayana:

(Any) Universal Illumination arrived at through causes is (only) a level for temporary rest on the paths of the great method.

This quotation here means that followers of the paths of mahayoga and anuyoga cannot realize the natural condition of dzogchen without dissolving their subtle grasping and fixation. Because it is impossible to realize the ultimate goal until they understand this, in order that the superiority of dzogchen may be pointed out, the fruits of these inferior vehicles of mantrayana are classified as steps on the way toward dzogchen. The *Yangjed* says:

The ordinary and supreme siddhis of the enlightenment of ordinary vehicles [879] and the enlightenment goal of dzogchen are totally different and contradictory. Ordinary vehicles abide on a level for temporary rest. Dzogchen abides on the self-perfected level.

When I consider these quotations, I feel separated from the oral transmissions of my guru. I do not even have the capacity to understand intellectually. So, if I have given a mistaken explanation, I request the forgiveness of the *rigdzins* of the lineage and the dakinis of space.

Anuyoga

The fifth subdivision explains anuyoga.

(r) "When followers of anuyoga study (dzogchen), because they assign the names cause and effect to what is primordial, they do not understand how to relax in the precise natural state. Without interruption they try to realize that the cause is pure dharmadhatu and the effect is the pure wisdom mandala. They remain (on the level of struggle) for one human lifetime."

When followers of anuyoga, the totally perfect yoga beyond development, study the meaning of the natural timeless uncorrected state

of dzogchen, they do not understand the precise meaning of the uncorrected natural state. Although all phenomena are the essence of the unique *thigle* of dharmakaya, **primordially** beyond the duality of cause and effect, [880] **they assign two names: cause** to the dharmadhatu object and **effect** to the self-originated wisdom subject. Then they apply effort on their profound path of development and completion for the purpose of realizing the mandala of total bliss which is the inseparability of cause and effect. **They do not understand how to relax in the natural state** of the **precise** real condition which is beyond the need for any correction, transformation or struggle. **Without interruption** they follow their path to **try to realize that the cause is the totally pure dharmadhatu and the effect is the completely pure wisdom mandala.** Thus, they must remain on the level of struggle for one human lifetime.

Atiyoga

The third subdivision explains the conclusion, that followers of atiyoga understand.

(r) **"When followers of atiyoga study (dzogchen), they abide on the level of primordial enlightenment. These (practitioners) realize total bliss beyond action. They realize primordial enlightenment beyond achievement."**

When fortunate followers of atiyoga who belong to the dzogchen family **study** the meaning of natural effortless all-creating Pure Perfect Presence, [881] they understand that the **primordial enlightenment** of the self-perfected three kayas does not depend upon struggle or action with any phenomenon which manifests. **They immediately abide on the level** of unexcelled uncorrected wisdom which does not depend upon time and conditions. Thus, **these practitioners realize effortless total bliss beyond** the torment and fatigue of cause, effect, **action** and struggle. They abide freely and comfortably in the unbound realm of uncorrected *rigpa*. They abide in the unchanging state of primordial bliss. **They realize** continuous power over the kingdom of Samantabhadra dharmakaya, which is manifest **primordial enlightenment beyond** some new **achievement** based upon rejection, acceptance, struggle and practice. Thus, there is nothing to deny, affirm, reject or accept about anything which appears, however it arises. Rather, everything remains in the uncorrected natural total realm. [882] The *Bramze Gyepa* says:

Samantabhadra is just like unspecified space. He remains in the realm of clarity beyond analyses. The five senses are not blocked, but remain in their own condition. He remains totally in the natural state beyond effort. He remains in the realm of unchanging equality. He remains beyond judgments and concepts. He remains without defining anything. He remains naturally, without suppressing manifestations. He remains in the realm of clarity beyond disturbances. He remains in the realm of equality beyond duality. He remains with relaxed body, voice and mind. He remains in his own uncorrected state as it is. He remains unattached, beyond grasping. He remains without abiding in any idea. He remains beyond consideration, ideation and analysis.

The *Möntri*, written by the Omniscient Guru, says: [883]

Right now may your Presence Itself remain in the absolute equality of a space-like primordially pure realm beyond the efforts of the three gates. May you not grasp at any manifestation, however it arises, but relax completely while looking directly at its condition. When ineffable natural brilliance arises, beyond any fixation on concepts or appearances, that is the All-Creating state of primordially liberated Presence Itself.

This quotation says to remain in the natural realm beyond correction and contrivance.

Intentional Principle

The fourth subdivision explains the intentional principle.

(r) "(Some) sentient beings, like gods and humans, have unsuitable capacities. Some (individuals) have residual karma which purified their capacity. Some (individuals) have primordial definitive samaya. So (the knowledge that dzogchen is intended for those with the highest capacity) is the 'intentional principle'."

The meaning of atiyoga dzogchen, effortless primordial enlightenment, is very profound, so no one inclined to the lower vehicles is able to understand. Why is this explained? The reason is that some **sentient beings, like gods, humans, and so forth, have unsuitable**

individual **capacities** due to differences in accumulated karma. [884] They may have no residual karma from previous (lives through) purification (of concepts) about the state of dzogchen. So those inclined to the lower vehicles are not able to understand for some time. On the other hand, **some** individuals do **have residual karma** from a former time **which purified their capacity** of prajña regarding the meaning of dzogchen. The *Namkha Barwai Gyü* says:

The retinue asked the teacher: 'Do all sentient beings have the same mind? If their minds are the same, are they good or bad? What are the negative factors which influence sharp or dull mind, and high or low consciousness? On the contrary, if their minds are not the same, do they have different essences which are good and bad?' [885] The teacher answered the retinue: 'The first question of the retinue asks about the base of the real condition and the second question asks about what is called appearance.

You asked about the base of mind. From the very highest mandalas of the victorious ones to lowest of the terrible hells, all the infinite beings without exception abide in equality in the same way that sesame seeds are permeated by oil. The example is churning buttermilk. Mind cannot be classified as good or bad. The base of the nature of mind is beyond sharp and dull. Consciousness is beyond clear and unclear.

You also asked about what is called appearance. The unceasing nature of objects of knowledge are natural illusions for sharp, dull, good, or bad minds and for clear or unclear consciousnesses. For example, if we plant identical seeds in the same soil and we also apply identical water and manure, large and small roots arise naturally which are better or worse. [886] When we refine the same iron ore, sharp and dull arise naturally'.

This quotation says that the nature of the basic real condition - the natural state, Presence Itself, self-originated wisdom - is beyond good, bad, sharp and dull. But when base-manifestations arise outwardly from the primordial base, although the real condition does not exist as anything, appropriate manifestations arise in some way. Thus, sharp and dull minds naturally appear.

Similarly, **some** individuals, even without relying upon purification from previous lifetimes, **have** the intelligence to manifest **primordial definitive samaya** because of naturally high capacity. Those individuals are able to precisely understand the meaning of the

uncorrected natural state of atiyoga dzogchen. **So, (the knowledge that dzogchen) is intended for those with the highest capacity is the explanation of the 'intentional principle'.** [887]

Literal Principle

The fifth subdivision explains the literal principle. It has two subdivisions: the explanation of the specific definition of atiyoga (p284); and the explanation that the state is non-dual and beyond cause, effect, affirmation and negation (p275).

Definition of Atiyoga Dzogchen

The first subdivision explains the specific definition of atiyoga dzogchen.

(r) "Here is the definition of 'atiyoga dzogchen'. 'Ati' is a word. 'A' means to naturally remain in the unborn real condition. 'Ti' means self-perfection beyond effort. 'Yoga' means the very highest yoga - 'total perfection (dzogchen)'."

What is the explanation of the meaning of the words '**atiyoga dzogchen**'? '**Ati**' is a word for the state of dzogchen. '**A**' means to **naturally remain in the** uncorrected state of the total primordial emptiness of the primordially **unborn** and unceasing **real condition**, beyond all causes, conditions, struggles and practices. This real condition is the self-originated wisdom of Presence Itself, the condition of all phenomena which are the unborn state. '**Ti**' is also '**ti la ka**' which is a synonym for *thigle*. The unborn real condition is not like some nihilistic emptiness, because it is primordially indivisible from unceasing radiant wisdom. Thus, there is no rejection of any of the phenomena included in samsara and nirvana in that dimension of the ineffable unique *thigle* beyond all conceptual restrictions. '**Ti**' **means self-perfection and primordial perfection beyond effort.** [888] Briefly, the self-originated wisdom of the condition of the inseparability of primordial purity and self-perfection is beyond correction, transformation, rejection and acceptance. All phenomena are distinct and totally perfected in that dimension. Thus, '**ati**' is a word which indicates the essence of effortless dzogchen. '**Yoga**' means the very highest yoga of the real condition, superior to the yoga of all other vehicles. Thus, this pinnacle of all vehicles has the literal meaning, '**total perfection (dzogchen)**'. [889] Longchen Rabjam says:

There is one perfect, all perfect, and the perfection of all defects and qualities. Dzogchen atiyoga is the choicest of all. The *thigle* of space and *rigpa* does not differentiate or exclude anything. All distinctions of levels, paths and vehicles are ornaments of the one distinct totally perfected *thigle*. The unique *thigle* is naturally beyond differentiation and exclusion and blissfully abides in the dimension which never changes. There is pleasure in the open dimension of bliss beyond action. Everything has the same flavor of liberation in the space of equality. 'A' is the total perfection of unborn *rolpa* energy. 'Ti' is perfection without renouncing the nine distinct vehicles. This is the great universal vehicle, with nothing higher.

Non-Duality

The second subdivision explains that the state is non-dual and beyond cause, effect, affirmation and negation.

(r) "Some say that '(dzogchen) has causes and effects'. They do not have understanding of dzogchen. When some say that '(dzogchen) has ultimate and relative', they speak words to exaggerate and denigrate. But they never understand non-duality."

The victorious peak of all vehicles is atiyoga dzogchen. The state of dzogchen is self-originated wisdom beyond duality. [890] **Some say that '(dzogchen) has both causes to produce achievement and effects which are achieved. Thus, they engage in struggles and practices, using causes, effects, acceptance and rejection. They do not have precise understanding of the non-dual transcendent wisdom of effortless dzogchen. Longchen Rabjam says:**

When one truly considers that the totally pure real condition has cause and effect, one is restricted by an inferior philosophical system. Because stupid people deviate from the meaning, it is very difficult to teach and explain.

Similarly, wisdom beyond a duality of *rigpa* and emptiness never has any bias towards manifestation or emptiness. Thus, **when some say that 'this ineffable transcendent essence beyond all speech, thought and communication has two distinct truths, with the duality of ultimate emptiness and relative manifestation', [891] they speak words to**

exaggerate the existence of the relative **and denigrate** the non-existence of the ultimate. In this way they do not have a direct experience of the precise state of the inexpressible authentic condition. For those reasons, individuals who speak and communicate like this **never understand** the state of their own *rigpa* which is the wisdom of **non-duality**, beyond all conceptual limitations, like causes, effects, affirmation, negation, and so forth. The *Nyamo Bagla Nyalwai Gyü* says:

It is impossible for anyone to evaluate the essence of this unspecified atiyoga vehicle. Atiyoga is primordially beyond two truths. For those who claim two truths, this here exists and that there is primordially non-existent. How could they possibly understand the wondrous marvelous state through truth, arguments and logic? [892] The dimension of the total *thigle* transcends samsara and nirvana.

One Natural State

The third subdivision explains the conclusion about the one natural state.

(r) "The understanding of buddhas of the three times does not recognize two (truths), but proclaims the natural state." Thus he spoke.

The knowledge of dzogchen atiyoga, the unique uncorrected self-perfected natural state, is the understanding of buddhas. **The unsurpassable understanding of buddhas** who arrived and departed **in the three times does not recognize** causes, effects, acceptance, rejection, **two truths**, and so forth. Rather, this understanding **proclaims the uncorrected natural state** in the dimension of the unique ineffable *thigle* of total non-dual dharmakaya. **Thus he spoke.** About this principle, the *Bangdzö Trul De* says:

There does not exist anything to fabricate about effortless total Pure Perfect (Presence). Realization means to remain in the uncorrected natural state. [893] No past buddhas corrected the authentic state. No current buddhas are correcting the authentic state. No future buddhas will correct the authentic state. Also I, the Lord of Secrets, do not correct the authentic state. So you, Mahasattva, should not correct the authentic state.

However, all states of struggles and practices of lower vehicles are themselves included in the uncorrected natural state of *rigpa*, Pure Perfect Presence. The *Bangdzö Trul De* says:

All struggles and practices of lower vehicles are included in the uncorrected natural state. The enlightenments of lower vehicles are perfect in the natural state. All prayers of dedication are perfect in the natural state. All repentance from confessing faults is perfect in the natural state. [894] All exalted outer and inner offerings are perfect (in the natural state). All preservation and non-preservation of rules, morality and samayas are perfect (in the natural state). Mandalas, initiations and siddhis are perfect (in the natural state). Buddha, spiritual levels and the six paramitas are perfect (in the natural state). Gathering accumulations, purifying obstacles, struggles, achievements and fruits are perfect (in the natural state). The accomplishments of the four types of sacred activities to benefit beings are perfect (in the natural state). The four immeasurables to benefit sentient beings are perfect (in the natural state). Any mudras and circumambulations of the body are perfect (in the natural state). Chanting, mantra recitation, singing and offering praises with the voice are perfect (in the natural state). Mandalas, symbols and contemplations of mind are perfect (in the natural state).

(r) From the *All-Creating King of Pure Perfect Presence*, this concludes the twenty-ninth chapter, which explains *Remaining in the Natural State*.

This concludes the commentary on the chapter entitled **From the *All-Creating King of Pure Perfect Presence*, the twenty-ninth chapter, which explains *Remaining in the Natural State*.**

Texts Quoted by Commentator

Romanized Tibetan or Sanskrit

versus

Tibetan Wylie Transliteration

(with page numbers of quotations in Volume Two translation)

Bangdzö Trulgyi Demig: bang mdzod 'phrul gyi lde mig, pages 47, 49, 54, 55, 56, 63, 67, 71, 109, 155, 156, 170, 172, 182, 214, 216, 217, 223, 254, 279, 286, 287

Bangdzö Trulgyi Melong: bang mdzod 'phrul gyi me long, page 138
Nagpopa, page 112

Bramze Gyepai Gyü: bram ze rgyas pa'i rgyud, pages 268, 269, 273, 281

Changchub kyi Sem Mejung: byang chub kyi sems rmad byung, pages 96, 228, 228

Chöying Rinpochei Dzö: chos dbyings rin po che'i mdzod, pages 107, 111, 157, 170, 212, 246

Dewa Trakö: bde ba phra bkod, page 189

Dochu: mdo bcu, pages 49, 59, 76, 76, 77, 89, 90, 92, 122, 125, 127, 133, 157, 180, 184, 184, 185, 190, 192, 195, 207, 233, 234, 235, 238, 424, 247, 248, 249, 251, 254, 263

Dönsal: see *Trödral Dönsal Chenpoi Gyü*

Drönma Öbar: sgron ma 'od 'bar, page 182

Dütsi Chüthig: bdud rtsi bcud thig, page 110

Dzogpa Chichö: dzogs pa spyi gcod, page 177

Garab Dorje & Longchenpa, page 113

Garab Dorje: dga' rab rdo rje, pages 123, 124, 125, 128, 129

Padmasambhava, page 96

Gyaltshab Chenpo: rgyal tshab chen po, page 183

Gyatso Khyilpai Gyü: rgya mtsho 'khyil pa'i rgyud, page 119

Gyen: rgyan, pages 65, 66, 66, 68, 74, 193

Khyungchen: khyung chen, pages 114, 181, 190, 192, 194, 205, 207

Kunsal: see *Thigle Kunsal*

Kuntu Zangpo Rigpa Ranggi Tsal Sharwai Gyü: kun tu bzang po rig pa rang gi rtsal shar ba'i rgyud, pages 209, 211

Kuntuzangpo Chewa Rangla Nepai Gyü: kun tu bzang po che ba rang la gnas pa'i rgyud, page 131

Lado Sangwai Khorlo: la zlo gsang ba'i 'khor lo, pages 271, 274

Longchen Rabjam: klong chen rab 'byams, pages 55, 61, 81, 81, 88, 91, 107, 111, 113, 115, 116, 144, 187, 197, 197, 198, 203, 219, 239, 240, 274, 282, 284, 285

Lung Ngamai Trö: lung snga ma'i 'phros, page 64

Mejung: see *Changchub kyi Sem Mejung*

Menngag gi Tsawa Düpai Gyü: man ngag gi rtsa ba bsdu pa'i rgyud, page 127
Möntri: smon khrid, page 282
Mutig Trengwa: mu tig phreng ba, page 105
Namkha Barwai Gyü: nam mkha' 'bar ba'i rgyud, page 283
Namkhai Thatang Nyampai Gyü: nam mkha'i mtha' dang mnyam pa'i rgyud, pages 50, 143, 237
Namkhai Gyalpo: nam mkha'i rgyal po, pages 195, 200, 244
Nelug Rinpochei Dzö: gnas lugs rin po che'i mdzod, page 108
Ngama: snga ma, pages 48, 126, 145, 155, 207, 218, 219
Ngedön Düpa: nges don 'dus pa, page 185
Nyamo Bagla Nyalwai Gyü: nya mo bag la nyal ba'i rgyud, page 286
Phaglam Köpai Gyü: 'phags lam bkod pa'i rgyud, pages 205, 270
Rinpoche Gyepai Gyü: rin po che rgyas pa'i rgyud, pages 50, 141, 149, 150
Rinpoche Khorlo Gyü: rin po che 'khor lo'i rgyud, page 156
Rinpoche Pungpa: rin po che spungs pa, page 82, 83, 84
Riwo Tseppai Gyü: ri bo brtsegs pa'i rgyud, page 169
Rübal Tsagyü: rus sbal rtsa ba'i rgyud, pages 146, 188, 213, 237, 256, 256
Sangnying: gsang snying, page 279
Sangye Dorje Sempa Tsigsumpai Gyü: sangs rgyas rdo rje sems dpa' tshig gsum pa'i rgyud, pages 134, 134
Saraha, page 105
Thigle Kunsal: thig le kun gsal, pages 66, 156, 168, 168, 169, 262
Tingdzog: gting rdzogs, pages 143, 144, 186, 202, 243
Trödral Dönsal Chenpoi Gyü: spros bral don gsal chen po'i rgyud, pages 97, 99, 100, 101, 101, 103, 171, 171, 173
Trulde: see *Bangdzö Trulgyi Demig*
Tsalchen: rtsal chen, pages 247, 248, 250
Tsaldzog: rtsal rdzogs, page 107
Tsemo Junggyal: rtse mo byung rgyal, pages 113, 155, 175, 201, 203
Tsennyi Thegpa: mtshan nyid theg pa, page 108
Yangjed Trulgyi Demig: yang 'byed 'phrul gyi lde mig, pages 154, 217, 280
Yeshe Marmei Gyü: ye shes mar me'i rgyud, page 134
Yeshe Namkha Dang Nyampai Gyü: ye shes nam mkha' dang mnyam pa'i rgyud, page 206
Yeshe Namkhai Gyalpo: see *Namkhai Gyalpo*
Yidzhin Rinpochei Dzö: yid bzhin rin po che'i mdzod, pages 238, 251
Yikyob: yid skyob, page 122

Glossary of Sanskrit Words

Volume Two

Some Tibetan words were translated into Sanskrit words. This translation of the commentary contains 1730 total occurrences of 134 unique Sanskrit words. Kaya occurs 480 times, 98% in the form of dharmakaya, sambhogakaya, nirmanakaya, kaya and kayas.

Other Sanskrit words include: 149 samsara, 113 nirvana, 101 buddha, 92 atiyoga, 83 mahasattva or sattva or sattvavajra, 68 dharmadhatu, 43 yoga or yogas, 38 kriyatantra, 37 karma or karmic, 35 tantra or tantras, 34 mahayoga, 34 Samantabhadra, 33 anuyoga, 31 bodhisattva, 28 guru, 26 sravakas, 24 mandala, 24 pratyekabuddhas, 24 yogatantra, 18 upadeshas, 16 kriyatantra and 14 dharma.

Other Sanskrit words include: abhidharma, akanishtha, ananda, arhat, asuras, bhagavan, bodhichitta, bodhisattvayana, bodhisattvis, brahma-like, chakra, dakinis, datura, dipankara, gandharvas, ganges, garuda, ghanavyuha, guhyamantra, gurus, jnanasattva, kriya, lokas, lotus, madhyamikas, maha, mahamudra, mahasattvavajra-holder, mahasiddha, mahayana, maheshvara, manjushri, manjushrimitra, mantra, mantra, mantras, mantrayana, meru, mudras, padma, padmakara, paramitas, pitakas, prajna, prana, pratyekabuddhayana, ratna, rupakaya, sadhana, Samantabhadri, samayasattva, samkhyas, sangha, sattvayoga, sattvayogins, sautrantikas, shiva, siddhis, sravakayana, stupas, sugatas, sutras, svabhavikakaya, tathagatas, tripitaka, ubhayatantra, upa, upayatantra, vaibhashikas, vajra, vajradhara, vajradhatu, vajrakaya, vajrapani, vajrasana, vajrasattva, vedic, vinaya and yanas.

Romanized Pronunciation versus Wylie Tibetan

Volume Two (other than book titles)

dang gdangs
dzogchen rdzogs chen
Garab Dorje dga' rab rdo rje
Khenpo Zhenphen Öser mkhan po gzhan phan 'od zer
Kunjed Gyalpo kun byed rgyal po
Longchen Rabjam klong chen rab 'byams
Longchenpa klong chen pa
Longde klong sde
lung lung
Nagpopa Nag po pa
phywa phywa
rigdzin rig 'dzin
rigpa rig pa
rol rol
rolpa rol pa
rolpa-thugje rol pa thugs rje
rol-tsal rol rtsal
Rongzompa rong zom pa
semde sems sde
shitro zhi khro
terma gter ma
thögal thod rgal
Thubten Pema Rabgye thub bstan pad ma rab rgyas
thugje thugs rje
thugje-rolpa thugs rje rol pa
thugje-tsal thugs rje rtsal
tsal rtsal
Vairochana bai ro
yab yab
yum yum

Frequencies of Selected English Words

Volume Two

'Pure Perfect Presence' occurs 381 times, and is defined in Volume One on pages 84-85 and pages 103-104 and in Volume Two on pages 45-46 and page 161.

Pure Perfect Presence or *rigpa* (163) is the root (65), source (102), king (124) and creator (214) who creates (297) and governs (8) all (644) phenomena (409) of the universe (202) of unceasing (72) uncompounded (36) self-originated (183) wisdom (275).

Through sound (21), light (40) and rays (7) of the elements (38) of space (186), air (13), fire (29), water (32) and earth, (15) Pure Perfect Presence manifests (473) its empty (82) essence (444) as the unique (48) *thigle* (24) of total (211) victorious (49) self-perfected (125) primordial (393) enlightenment (192).

The energy (179) of Pure Perfect Presence abides (202) as the nature (380) of dimensions (198), emanations (33), objects (143), experiences (51), displays (69), forms (46), qualities (50), ornaments (16), varieties (36) and worlds (27).

Pure Perfect Presence transcends (132) causes (258), effects (199), acceptance (169), rejection (217), achievement (137), attainment (46), actions (179), affirmation (33), negation (29), accumulations (11), accomplishments (26), antidotes (35), appearances (127), change (83), transformation (45), analyses (24), applications (38), empowerment (19), entry (31), conclusions (34), explanations (679), distinctions (34), deities (55), good (49), evil (17), renunciation (44), examples (58), reasons (79), visualization (5), classifications (13), considerations (61), purification (176), realms (88) and words (92).

Pure Perfect Presence manifests its nature as the five Perfections (107). Teachers (288) teach (227) teachings (183) whose characteristics (75) correspond (18) to the intellect (19) and desires (49) of assembled (25) retinues (123) in specific (57) times (132) and places (46).

Realization (92) of the unborn (76) ultimate (70) truth (50) of the indivisible (42) non-dual (58) real condition (298) beyond (521) concepts (219) and references (9) arises (146) through relaxation (52) in secret (53) transmission (35).

Sentient (6) beings (117) who follow (143), cultivate (24) and depend upon (64) the Tantric Natures (2), like views (62), meditations (115), initiations (1), mandalas (24), samayas (8), behavior (33), traveling (48) paths (221), training (10) on levels (56), sacred activities (25), limited wisdom (45), fruit (21), subtle teachings (6) and connections (15), deviate (18) from the understanding (230) of the pervasive (1) equality (123) of unfabricated (37) completeness (52) and develop (25) obstacles (13) for dzogchen (127) knowledge (58).

Practitioners (106) who produce (38) efforts (92) by struggling (292) with different (58) methods (56) of vehicles (271) to cultivate (24) the supreme (39) meaning (188) of the state (507) of liberation (102) establish (24) the basis (95) of dualism (92).

Various numbers occur 1500 times. The verb 'to be' occurs 2878 times in various forms. Negatives like not, non, cannot, and so forth, occur 1339 times. Conjunctions and auxiliary verbs occur 5862 times. Articles, prepositions and pronouns occur 18608 times.

Selected Glossary of English Translation versus Tibetan Wylie Transliteration

abandonment: spang
 abhidharma: mngon pa
 abide: bzhugs, gnas
 abode: gnas
 absolute equality: mnyam nyid
 absolute: don dam
 acceptance: bzhag, blang
 accessories: cha byad
 accumulated karma: las bsags
 achieve: bsgrub, 'grub, sgrub
 achievement: bsgrub, sgrub
 acquisitions: thob
 actions: bya ba, bya, byar, las
 actors: byed pa, byed
 actualization: mngon du byas
 actually: don la
 addition: bzhag
 affirm: sgro
 affirmation: sgrub
 again and again: yang, slar
 agent: mkhan po
 air: rlung
 Akanishtha: 'og min, 'og min gyi
 gnas
 all beings: 'gro ba thams cad
 all creation: kun byas
 all dimensions: yul kun
 all perfect: kun rdzogs pa
 all phenomena: chos kun, chos nmams,
 chos nmams kun, chos thams
 cad
 all teachings: chos thams cad
 chos nmams thams cad
 all together: thabs gcig
 all: kun, kun kyang, thams cad,
 thams cad kun, ma las
 All-Creating King: kun byed
 rgyal po
 All-Creating State: kun byed nyid
 all-encompassing: kun 'byams
 all-good: kun bzang
 all-inclusive: kun 'dus
 all-pervading: khyab bdal, kun
 khyab
 all-sufficient: gcig chod
 already complete: tshang

always: rtag tu
 analysis: dpyod, brtags, rtog
 ancestor: mes po
 and so forth: la sogs pa
 angles and corners: grwa zur
 animate and inanimate universe: snang
 srid snod bcud, snod bcud
 another: gzhan
 antidotes: gnyen po
 anuyoga: rjes su mal 'byor, yongs su
 mal 'byor
 any: ji ltar
 anything other: gzhan
 anything: ci yang
 appearances: snang ba, snang
 tshul
 apply: spyod, 'jug, rtsol ba, bsnun
 pa
 approach: bsnyen
 appropriately for the specific situation:
 gang 'thad
 are called 'xx': zhes su bshad pa
 are identified: ngo bor gyur pa
 are like this: 'di lta ste
 are said to be 'xx': zhes bya ba
 bshad
 are said to be: bshad, bstan
 are taught: gsungs pa yin
 arise and self-liberate: shar grol, self-
 liberate upon arising
 arise: byung ba, byung, skye, shar
 arrive: phyin
 asceticism: dka' thub
 asked: zhus pa
 aspects: mam pa, mam
 aspiration: smon lam
 assembled retinues: 'dus pa'i 'khor
 assembled: 'dus pa, 'dus, tshogs
 pa, tshogs
 assigned: 'dogs pa, btags pa, gtags
 at a certain moment: nam zhig na
 at last: gzod
 at the time when: dus na
 atiyoga: shin tu mal 'byor
 attachment: 'dod chags, chags pa,
 'dzin byed

attain: bsgrub pa, thob pa, thob
 attainment: thob
 authentic condition: gnas lugs
 authentic knowledge: tshad ma
 authentic reality: yang dag don
 authentic state: ji bzhin pa, ji
 bzhin
 authentic: gnyug ma, ji bzhin du,
 ji bzhin pa, ji bzhin, tshad
 ma, yang dag
 automatically: shugs las
 aversion: zhe sdang
 awareness: shes rig
 axioms: gtan tshigs
 bad: sdig
 base of manifestation: snang ba'i
 gzhi
 base of mind stream: gzhi rgyud
 base: gzhi ma, gzhi
 base-manifestations: gzhi snang
 basic space: gzhi dbyings
 basic vehicles of gods and humans: sor
 bzhag lha mi'i theg pa
 because of the conditions: rkyen
 gyis
 become one: gcig 'gyur
 before: sngar bzhin phyis, sngon
 rol
 beginningless: gdod
 behavior: spyod pa, spyod
 being and non-being: yin min
 beings and their experiences:
 snang srid
 beings and their karmic visions:
 snang srid
 beings: 'gro ba, srid pa, srid
 benefit: don, don mdzad
 beyond: bral ba, bral, 'das pa,
 'das, med pa, med, mi
 mnga' ba
 Bhagavan: bcom ldan 'das
 bias: phyogs
 birth: skye
 blessings: byin gyis brlabs, byin
 gyis brlab, byin rlabs
 blind person: dmus long
 bliss: bde, bde ba
 block: dgag pa, 'gegs pa, 'gegs
 bodhichitta: byang chub kyi sems,
 byang chub sems
 bodhisattvas: byang chub sems
 dpa'

bodies: lus
 both: gnyis, gnyis ka
 boundless space: mtha' yas klas
 pa
 branches: yan lag
 bright: gsal ba, gsal
 brightening: gsal
 brilliantly: mdangs phyung
 buddha: sangs rgyas
 buttermilk: rgya zho
 by me: nga yis, ngas
 by whatever: gang gis
 bzhag addition:
 calm abiding: zhi gnas
 cannot enclosed in limits : rgya
 gar yang ma chad
 capacity: skal
 categories: bgrangs pa, bgrangs,
 bgrang, bye brag, grangs,
 mam grangs
 categorized: bgrang
 causal characteristics: mtshan
 nyid rgyu
 cause: rgyu
 cause-oriented vehicles of
 characteristics: mtshan
 nyid rgyu yi theg pa
 cause-oriented vehicles: rgyu'i
 theg pa
 cease: 'jig, 'jig pa
 celestial palaces: gzhal yas khang
 celestial spaces: nam mkha'i dbyings
 cessation: 'gag pa, 'gag
 chalpas: phyal pa
 change: bsgyur, 'gyur
 chapter: le'u
 characteristics: mtshan nyid
 characterize: mtshon
 child: byis pa
 chittamatra: sems, sems tsam pa
 chronic diseases: gcong nad
 churn: mnan pa
 citadel: pho brang
 claim: 'dod pa, 'dod
 clarity: gsal ba, gsal
 classifications: dbye ba, dbye,
 mam pa, mam, bzhag
 classify: bzhag, bzhag pa
 clear light: 'od gsal
 clear: gsal ba, gsal
 clearly determines: gsal bar gcod
 clearly: gsal ba, gsal, mngon du

co-emergent: lhan cig skyes pa,
 lhan skyes
 collection: tshogs pa, tshogs
 come to an end: mtha' la thug
 comfortable: blo bde
 communicate: brjod, brjod pa
 communication: gsungs pa, gsungs,
 rjod byed, brjod
 compassion: thugs rje
 compassionate energy: thugs rje
 compatible causes: rgyu mthun
 compatible fruits: 'bras bu mthun
 compatible: mthun, mthun pa
 compiler: sdud, sdud pa po
 complete: rdzogs byed
 completely: phyam gyis
 completion stage: rdzogs rim
 completion: rdzogs, rdzogs pa
 compositions: bsdebs
 conceive: rtog, rtogs
 concentrate: mnyam par 'jog pa
 concepts: rtog pa, rtog, bsam,
 spros
 conceptual restrictions: spros pa'i
 grwa zur
 conceptualize: yid dpyod
 concise teaching: mdo lung
 concluded: 'dus pa, 'dus
 concludes the scriptures: mdo
 'dus pa
 conclusion: 'dus pa, 'dus, mdo,
 gtan la 'bebs pa, gtan la
 dbab
 conclusive principles: gtan tshigs
 concrete characteristics: mtshan
 ma'i dngos po
 concrete foundation: dngos gzhi
 concrete substance: dngos mtshan
 concretely manifest: mngon du
 phyung ba, mngon phyung,
 mngon byung
 condition: gnas lugs, rang rgyud,
 rkyen
 conditional factors: dmigs rkyen
 conditioned: bsld, gos pa, zin pa
 conduct: kun spyod
 confidence: yid ches
 confirms: 'grub
 confused: 'khrul
 connection: 'brel ba, reg
 consider: mthong ba, mthong,
 shes pa, shes

considered to be: lta bur brtag,
 mnos, brtags pa
 consistent: mthun, mthun pa
 contemplation: ting nge 'dzin,
 ting 'dzin
 continual: 'phro can
 continually: gtan
 continuous power: yang dbang
 contrive: bsld
 control and change: dbang sgyur,
 dbang bsgyur
 correction: bcos
 correctly preserve: tshul bsrung
 corresponds: mthun, mthun pa,
 'thun pa
 cravings: chags pa
 created by me: ngas byas
 created phenomena: byas pa'i
 chos
 created: byas pa, byas, byed pa,
 byed
 creates everything: thams cad
 byed
 creates: byas pa, byas, byed pa,
 byed
 creation: byas pa, byas
 creator: byed mkhan, byed pa po,
 byed pa, byed
 cultivate: bsgom pa, bsgom
 death: shi
 deceived: bsld
 deeds: kun byas
 defects and qualifications: skyon
 yon
 define: ngos bzung
 definition: gtan tshigs
 definitive achievement: nges thob
 definitive *lung* teaching: nges
 lung
 definitive meaning: nges don
 definitive samaya: tshig chod
 definitive state: nges don
 definitive: nges pa, nges
 degrees: tshad
 deity: lha
 denigrate: skur ba 'debs pa
 deny: skur
 depend upon: brten pa, btags pa
 dependable: brlins pa
 dependent upon: ltos
 depending upon: brten pa
 depleted: zad pa, zad

descended into time: dus la bab
 designations: bsnyad pa, tha snyad
 desirable enjoyments: 'dod pa'i
 longs spyod
 Desire Realm: 'dod pa'i kham
 desire: 'dod pa, 'dod
 desired meaning: 'tshal don
 desired: 'ji ltar 'dod pa
 desires: brkam, chags, smon pa
 destroyed: 'jig, 'jig pa
 determines: gcod
 develop: bskyed, bskyed pa
 deviate: gol ba, gol
 deviations: gol sa
 devoid of a cause: rgyu med
 devoid of: med pa
 dharma activities: chos spyod
 dharmadhatu: chos dbyings, chos
 kyi dbyings
 dharmakaya teachers: ston pa
 chos sku
 dharmakaya: chos kyi sku, chos
 sku
 did not teach: lung ma bstan
 different sections: so sor dbye ba
 different types: bye brag mam pa
 different: bye brag, dbye ba, dbye,
 khyad par, mam pa, mam,
 so so, so sor phye
 differentiation: 'byed pa, dbye ba,
 dbye
 dimension of Samantabhadra:
 kun bzang nyid
 dimension of space: dbyings nyid
 kyi klong
 dimension: dbyings nyid, dbyings,
 klong, spyod yul, yul, nyid
 dimensions and beings: snod
 bcud
 dimming: 'grib
 direct enlightenment: mngon par
 sangs rgyas pa, mngon
 sangs rgyas
 direct establishment: thog 'bebs
 direct experience: thog tu phebs
 direct manifestations: mngon du
 phyung ba, mngon phyung,
 mngon byung
 direct perception: mngon sum du,
 mngon sum
 direct: mngon sum du, mngon
 sum, thad kar

directly manifest the secret: gsang
 ba'i mngon pa
 directly transmitted: rang thog
 ngo sprad pa
 directly: mngon du
 disappear: yal ba
 disciples: gdul bya
 discipline: sdom pa
 discover: tshol, btsal, bsnyegs
 discussions: smra
 disengage: ldog
 disintegrate: 'jig, 'jig pa
 display: bstan, bstan pa, ston mdzad,
 ston pa, ston, ston par byed
 disregard: gsod pa
 dissolve: bor, thim pa, zhi
 distinct: ma 'dres
 distinguish: phye ba
 distortions: dri ma
 disturbances: myog
 doctrines: chos
 does not exist: med pa, med
 doors to the teachings: chos kyi
 sgo mo, chos sgo
 doubts: the tshom
 dualism: gnyis
 duality of object and subject:
 gzung 'dzin gnyis
 duality of view and behavior: lta
 spyod gnyis
 due to: dbang gis
 during and after: sngar bzhin
 phyis
 dwell: bzhugs, bzhugs pa
 dzogchen: rdzogs pa chen po,
 rdzogs chen
 each one: re re
 ear sense organ: rna ba'i dbang
 po, ma dbang
 earlier and latter: snga phyi
 earth: sa
 effect: 'bras bu
 effort: btsal, brtsal, stsol
 effortless: bya ba med pa, bya ba
 med, bya med, byar med,
 rtsol med, mi rtsol
 elegant: legs pa
 elements: 'byung ba chen po,
 'byung chen, byung ba,
 byung
 eliminate: bsal ba, bsal, sel bar
 byed

elimination: bsal
 elucidate: gsal bar gsung, 'grel pa
 emanate: sprul pa, 'phros pa, 'phro
 emanating dimensions: sku ru
 sprul
 emanation: spro, 'phro
 emphasizes: mchog gyur
 empowering energy: byin gyis
 brlabs, byin gyis brlab,
 byin rlabs
 empowerment: byin gyis brlabs,
 byin gyis brlab, byin
 rlabs
 enchanting: yid 'phrog
 encompassed: bsdu pa, bsdu
 endless: mtha' yas, mi lang
 energy movement: rtso sprugs
 engage: brtson pa, 'jug, byed pa,
 byed
 enhancements: bogs 'don
 enjoy: dga' ba
 enjoyments of the sense pleasures:
 'dod pa'i longs spyod,
 'dod spyod
 enlightenment: sangs rgyas, sangs
 rgyas pa
 enter the door: sgor zhugs
 enter: chug, zhugs, 'jug
 enumerate specific types: mam
 par bgrangs
 enumerate: bgrangs pa, bgrangs,
 bgrang
 eons: bska pa
 equality: mnyam pa nyid, mnyam
 nyid
 equally: cha mnyam
 equanimity: btang snyom
 essence of me: nga yi rang bzhin
 essence of the state: nyid kyi rang
 ' bzhin
 essence: rang bzhin, ngo bo
 essential (mantra): snying po
 essential meaning: snying po don
 essential state: ngo bo nyid
 establish: bkod, bkod pa, phebs,
 gtan la 'bebs pa, gtan
 dbab
 etc.: la sogs pa
 eternalism and nihilism: rtag chad
 ethics: tshul khrims
 everything arises: kun 'byung
 everything: kun, thams cad

everywhere: kun kyang
 evidence: gtan tshigs
 evil: sdig
 exactly: ji lta ba bzhin
 exaggerate: sgro 'dogs
 examined: brtags pa
 example: dpe
 exclude: bsal ba, bsal
 exclusion: bsal
 exclusively: kho na
 exhaust: zad pa, zad
 exist: grub pa, grub, yod, bzhugs
 existence and non-existence: yod
 med
 expand: spros pa, spros
 expansion: spros
 experience: mthong ba, mthong,
 nyams, nyams len
 experiential domain for everyone:
 kun gyi spyod yul
 experiential domain: spyod yul
 explain: bshad, bshad pa, bstan,
 bstan pa
 explained by characterizing it:
 mtshon te bstan
 explained to be: bshad, bshad pa,
 bstan pa yin
 explanation of root: khungs bstan
 pa
 explanation: bshad, bshad pa,
 bstan, bstan pa, chos
 bshad pa, 'grel pa
 expression: brjod
 extremes: phyogs
 fabrication of thoughts: mam rtog
 gi spros pa
 face: zhal
 fact: dngos po'i don
 factors of enlightenment: byang
 chub phyogs kyi chos,
 byang chub yan lag
 factors of manifest enlightenment:
 mngon par byang chub pa
 fall: ltung ba
 false patterns: rdzun ris
 familiar: goms pa'i
 families: rigs
 far superior to: khyad par 'phags
 pa
 fatigue and torment: ngal bas
 gdung ba
 fatigue: tshi chad

faults: nyams
 features: mam pa, mam
 field: zhing khams
 fierce and quick: drag dal
 fierce quick step: gom pa drag dal
 fire: me
 first of my retinue: 'khor gyi
 dang po
 first: dang po
 five factors of manifest
 enlightenment: byang
 chub lnga, mngon byang
 lnga, mngon par byang
 chub pa lnga
 five great elements: chen po lnga
 five objects: yul lnga
 five paths: lam lnga
 five sense desires: 'dod pa lnga
 fixed concept: gza' gtad
 follow contrived teachings : chos
 la dbang za ba
 follow: 'dzin
 followers of anuyoga: rjes 'jug
 for awhile: re zhig
 for the purpose of: phyir
 form kayas: gzugs sku
 Form Realm: gzugs kyi khams,
 gzugs khams
 form: gzugs
 Formless Realm: gzugs med khams
 formulate: yid la byed pa
 fortunate beings: skal ldan
 fortunate children: rigs kyi bu
 fortunate ripened karma: las bzang
 rkyen
 four miracles: cho 'phrul bzhi
 fortune: skal
 four mudras: phyag rgya bzhi
 free: gu yangs, rang yan
 from a former time: sngon nas
 from among: nang nas
 from inside: nang nas
 from me: nga las
 from this moment on: da lta nyid
 nas
 from which all arises: thams cad
 'byung ba'i
 from which everything manifests:
 thams cad 'byung ba'i
 from: las
 fruit of mind-stream: 'bras rgyud
 fruit: 'bras bu

fully: yongs
 function: spyod pa, spyod, byed
 pa, byed
 fundamentally: da gdod
 furthermore: gzhan yang
 future: slad kyi 'byon pa, slad
 nas 'byon pa
 gathered: bsdu pa, bsdu, tshogs
 pa, tshogs
 glory: dpal
 goal: 'bras bu
 good and bad karma: dge sdig las
 good: dge
 governed by: zin par 'gyur
 governs everything: kun la dbang
 sgyur
 governs: dbang sgyur, dbang
 bsgyur
 gradual: rim pa
 grandmother: mes
 grasping and fixation: zhen 'dzin,
 'dzin zhen
 grasping mind: 'dzin pa'i sems
 great elements: 'byung ba chen
 po, 'byung chen
 great garuda: khyung chen
 great *lung* transmission: *lung*
 chen
 great method: thabs chen
 great mudras: phyag rgya chen po
 great perfection: rdzogs pa chen
 po, rdzogs chen
 great things: che ba, che
 great: chen po, che
 ground: sa
 group: tshogs pa, tshogs
 groups of retinue: 'khor tshogs
 guhyamantra: gsang sngags
 guiding *lung* teachings: drang ba'i
 lung, drang lung, 'dren
 pa'i lung
 gyangphenpas: rgyang 'phen
 has arrived: phyin
 have no essence: rang bzhin med
 pa, rang bzhin med
 have: ldan pa
 heart: snying po
 heat: me
 help: don
 hey: kye
 high capacity: dbang rab
 higher realms: mtho ris

higher: lhag pa
 highest *lung* teaching: lung chen
 highest: ya tha
 historical principle: lo rgyus don
 hold onto: gtad pa
 homage to: phyag 'tshal lo
 hope to obtain: thob re ba
 hostility: sdang ba
 however they appear: ji ltar snang
 ba
 however they manifest: ji ltar
 snang ba
 human lifetimes: mi tshe
 hunger: rngam
 I: nga, nga yis, ngas
 idea: bsam
 identical: mtshungs
 identification: ngos bzung
 ignorance: gti mug
 illusions: sgyu ma
 imagine: mnos
 immeasurable: rgya che ba, rgya
 che
 immediately: da lta nyid nas
 immovable: ma g.yos
 impartial: phyogs med, ris med
 impeccable: rnam par dag pa,
 rnam dag
 impermanent: mi rtag
 importance: che ba, che
 in accord with each: gang 'tshams
 in accord with the desires: 'ji ltar
 'dod pa
 in accord with: 'tshams
 in any way: cir yang
 in front of: sngar, spyang sngar
 in its own condition: rang sar
 in its own nature: rang gi rang
 bzhin
 in me: nga la
 in some place: gang na
 in the context of: rang gi skabs su
 in the future: phyis
 in the same way: de bzhin du
 in truth: don la
 incisive: phog pa
 included: 'dus, 'dus pa, lhan du
 incommunicable: brjod med,
 brjod du med, brjod du
 med pa
 inconceivable: mi rtog pa, mi rtog
 indirect: dgongs pa can, ldem po

individual: so so, gang zag
 indivisible: dbyer med, mi phyed
 pa
 ineffable: spros bral, spros pa
 med pa, spros med
 inexpressible: brjod med, brjod
 du med, brjod du med pa
 infinite valuables: rin thang dpag
 med
 infinite: bsam yas, dpag med,
 tshad med
 initially: dang po, dang por
 inner and secret: phyi nang gsang
 inner: nang
 inseparability: dbyer med
 instruction: gdams ngag
 insubstantial: dngos med
 integrate in the natural state: mal
 du 'byor
 integrate: 'byor pa, 'byor
 intelligence: rig pa, rig
 intention: dgos ched, dgos, dgos
 pa, sems, zhe ba
 intentional principle: dgos pa don
 interdependent arising: brten 'byung
 intimate: goms pa'i
 intrinsic essence: rang gi ngo bo
 introduction to the teaching: gleng
 gzhi
 invariably: gang ltar
 invent: sgros kyis btags pa, sgro
 btags
 investigate: brtags pa
 invisible: mi snang
 involved in: tshud pa
 iron ore: lcags rdo
 is already: zin pa
 is as follows: 'di lta ste
 is displayed: ston pa, ston
 is possible: rigs pa
 is said to be: zhes su bshad
 is: bstan pa yin, grub pa, grub,
 yin, yod
 this is so sad: zin ta re
 its own nature: rang gi ngo bo
 itself: nyid
 jackal: spyang mo
 jealousy: phrag dog
 jewel of buddha: sangs rgyas
 dkon mchog
 jnanasattva: ye shes sems dpa'
 joy: bde, bde ba, dga' ba

joyful level: rab tu dga'i ba'i sa
 joyful mind: dga'i ba'i sems
 joys: bde, bde ba
 judgments: spros
 justification: gtan tshigs
 justify: 'thad
 just-that-ness: de bzhin nyid
 karma and fortune: las skal
 karma: las
 karmic causes: las
 karmic connection: skal
 karmic tendencies: bag chags
 karmic visions: snang ba, snang
 kaya dimensions: sku
 kaya: sku
 kaya-remains: sku gdung
 kayas and wisdom: sku dang ye
 shes
 key points: gnad
 king: rgyal po
 know: cha ba
 knowledge: dgongs pa, dgongs,
 shes bya
 label: zhes, 'dogs pa
 labeled: gdags
 language: sgra
 large and medium-sized: che
 'bring
 last: mtha'
 later: phyi ma
 leads to: 'gro ba
 leave aside: gam bzhag
 let: shig
 level for temporary rest: bsti gnas
 sa
 level of cloud of dharma: chos
 kyi sprin gyi sa
 level to travel to: bgrod sa, bgrod
 pa'i sa
 level: sa
 levels which are traveled: bgrod
 sa, bgrod pa'i sa
 liberation: nmam grol
 lifetimes: mi tshe
 like that: de 'dra
 like: lta bu
 limitations: phyogs, rgya chad
 limitless: mtha' bral
 listen: nyon cig
 literal principle: tshig gi don
 logic: gtan tshigs
 lokas: rigs

look for: bltas pa
 lord and servant: rje khol
 lower realms: ngan song
 lowest: ma tha
 luminous vajra essence: 'od gsal
 rdo rje snying po
 luminous: gsal ba, gsal
lung teachings: lung
lung transmission: lung
 madhyamika: dbu, dbu ma
 magical display: cho 'phrul
 mahamuda: phyag rgya chen po
 Mahasattva: sems dpa' chen po
 Mahasattvavajra: sems dpa' chen
 po rdo rje
 mahayana: theg chen, theg pa
 chen po
 mahayoga: mal 'byor chen po
 maintain a duality: gnyis su 'byed
 pa
 maintains: byed pa, byed, 'jog pa
 make offerings: mchod pa byas
 make understand: go byas
 make visible: gsal bar mdzad
 make: mdzad
 makes sense: rigs pa
 male and female lay people: dge
 bsnyen pho mo
 male and female ordained people:
 dge slong pho mo
 mandala: dkyil 'khor
 manifest enlightenment: mngon
 par sangs rgyas pa, mngon
 sangs rgyas
 manifest radiance: mdangs phyung
 manifest separately: so sor snang
 ba, so sor snang
 manifest the nature of: ngo bor
 phyung ba
 manifest: bkod, bkod pa, byung
 ba, byung, mngon du
 phyung ba, mngon phyung,
 mngon byung, phyung ba,
 phyung, shar, shar ba, 'byung
 manifestation aspect: snang cha
 manifestations: snang ba, 'khod
 pa, phyung ba, bkod pa
 manifests pleasures: 'dod pa 'byung ba
 Manjushri Kumara: 'jam dpal
 gzhon nu
 many: nmam pa
 marvelous: rmad byung

mastered: mnga', mnga' ba
 material: gzugs su snang ba
 maturation of karma: mam smin
 las
 mature: smin pa
 me: nga
 meanings: don
 meanings: don, don mams
 measure: dpag
 meditate: bsgom, sgom byed
 meet: 'phrad pa, 'phrad
 mental capacities: dbang po sems
 mental phenomena: chos kyi khamas
 middle: dbu, dbu ma
 mind stream: rang rgyud, rgyud
 mind: sems, yid, thugs
 Mind: thugs
 miracles: cho 'phrul
 miraculous emanations: cho 'phrul
 mistaken concepts: log rtog
 mistaken paths: lam nor ba
 mistaken: 'khrul, nor ba, phyin ci
 log pa
 month: zla
 moon: zla
 morality: tshul khriims
 motive: rgyu
 move outside: g.yos pa
 multi-storied mansions: khang bu
 brtsegs pa
 murthupa: mur thug pa
 must now practice: gzod bsgrub
 must understand: rtogs par byed
 mutegpa: mu stegs pa
 my essence: nga yi rang bzhin
 my state: nga, nga nyid
 my: nga, nga gi, nga yi, rang gi
 name: mtshan, ming
 named: ces bya ba, zhes bya ba,
 shes bya ba
 natural brilliance: ngang dwangs
 natural state: gnas lugs, gshis kyi
 gnas lugs, rang lugs, mal
 bzhag, mal ma
 natural: gnyug ma, natural: ji
 bzhin du, ngang gis, rang
 bzhin shugs, rang 'gros,
 sor bzhag
 naturally: gang dgar, ji bzhin pa,
 ji bzhin, rang babs la,
 rang bzhin, rang bzhin
 du, mal du

nature of the state: nyid kyi ngo
 bo
 nature: ngo bo, rang bzhin
 nearby: gam
 necessarily: nges pa, nges
 necessary principles: dgos tshul
 necessary: dgos, dgos pa, nges
 negation: skur pa, skur, dga
 negative factors: nyes pa
 never really existed: yongs kyi
 med
 newly discover equality: mnyam
 bzod myed, mnyam gzod
 rnyed
 newly produce: btas
 newly understand: gzod rtogs
 newly: gsar, gsar du, gzod, bzod
 nice: bzang po
 nihilism: chad
 nine lung teachings: lung dgu
 nine paths: lam dgu
 nine transcendences: la dgu
 nirmanakaya teachers: ston pa
 sprul sku
 nirmanakaya: sprul pa'i sku
 no concepts: mi rtog pa, mi rtog
 no concern for: ltos med
 no connection: 'brel ba med
 no levels to purify: sa la sbyang
 med, sa la sbyong mi
 byed
 no meaning: don med
 noble ones: rigs kyi bu
 non-abiding: mi gnas
 non-action: bya ba med pa, bya
 ba med, bya med
 non-being: min
 non-conceptual: mi rtog pa, mi
 rtog, mam par mi rtog,
 spros bral, spros pa med
 pa, spros med
 non-deteriorization: shor med
 non-doing: byar med
 non-duality: gnyis su med, gnyis
 med
 non-existence: med pa, med
 non-material: dngos mi snang
 non-referential: dmigs su med pa,
 dmigs med
 non-separation: 'bral ba med pa
 non-struggling: mi rtsol
 not any: gang yang med

not at all: rdul tsam yang med
 not certain: cha med
 not exist: ma grub, med pa, med,
 yod ma yin
 not lower than anything: 'og min
 not necessary to do anything: bya
 mi dgos
 not necessary: mi dgos
 not other than: las med pa, las
 gzhan med, gzhan med
 not some: gang yang med
 object: dmigs, dmigs pa'i yul, yul,
 gzung
 objectless: rten med, yul med
 objects of experience: spyod yul
 obligations: sdom pa
 obscure: sgrib pa
 obscured: bsgribs, bsgribs pa
 obstacle of action: las kyi sgrib pa
 obstacle of knowledge: shes bya'i
 sgrib pa
 obstacle: sgrib pa, sgrib
 obtain: thob
 ocean: rgya mtsho chen po
 offerings: mchod pa
 omniscient: kun mkhyen
 one billion: bye ba phrag brgya
 one: gcig pa, gcig
 one's mind stream: rang rgyud
 one's own being: rang rgyud
 one's state: bdag nyid
 one's: rang gi
 only: kho na
 oppositely: de las gzhan du
 or: gam
 ordinary awareness: tha mal gyi
 shes pa
 ordinary people: byis pa
 ordinary: rang ga ma
 origin: khungs
 original condition: gshis kyi gnas
 lugs, gshis lugs
 ornamental causes: rgyan gyi
 rgyu
 other than: las gzhan
 other: gzhan
 outer: phyi, phyi pa
 outside: las
 overcome: 'dul ba
 overpowered: zil gyis gnon pa
 pain: zug rngu
 palace: gzhal yas khang

paradise: gzhal yas khang
 passions: chags pa
 past: sngar 'das, sngar 'das pa
 path of mind stream: lam rgyud
 path to travel: bgrod lam, bgrod
 pa'i lam
 path: lam
 paths of the great method: thabs
 chen lam
 penetrating: phog pa
 people: gang zag
 perception: shes pa, shes, mthong
 ba, mthong
 perfect: chub pa, chub, legs pa,
 yang dag, yang dag pa,
 rdzogs
 perfection: rdzogs, rdzogs pa,
 phun sum tshogs pa, phun
 tshogs
 perform actions: bya byed, bya ba
 byed pa
 perform benefit: don byas, don
 mdzad pa, don mdzad
 performance: btsal, brtsal
 person: gang zag
 pervades all: kun khyab, kun
 khyab pa, kun la khyab
 pa, khyab par gnas
 phenomena: chos, chos nams
 philosophical system: grub mtha'
 pinnacle: yang rtse
 pitakas: sde snod
 place: gnas pa, gnas
 planets and stars: gza' skar
 planets: gza' skar
 plans: bsam
 pleases: dga' ba
 point out the meaning: don mtshon
 poison: dug
 practice: bsgrub pa, sbyor ba,
 sgrub, spyod pa, spyod
 practitioners: gang zag, mal 'byor
 prajña: shes rab
 prasangikas: thal 'gyur pa
 pratyekabuddhas: rang rgyal
 prayers: smon lam
 precepts: bka'
 precious supreme Voice: dkon
 pa'i gsung mchog
 precious: dkon pa
 precise: ji bzhin du, ji lta ba bzhin
 precisely: ji ltar

pre-determined: nges
 preference: bzang ngan
 Presence: sems
 present in mind: yid la 'dran pa
 present: da ltar, da ltar bzhugs pa
 preservation: bsrung
 preserve: bsrung
 previous purification: sngon sbyangs
 previously: sngar
 pride: nga rgyal
 primordial authentic state: ye ji
 bzhin pa
 primordial base: thog ma'i gzhi
 primordial deity: ye nas lha
 primordial totality: ye nas chen
 po
 primordial: ye nas, ye
 principle: bshad lugs, tshul, don,
 dgons don
 proclaims: bsgrags, 'dod pa, 'dod
 produce benefit: don mdzad pa,
 don mdzad
 produce: byas, grub pa, grub, 'god
 pa
 profound insight: lhag mthong
 profound: chen po
 protects: skyongs
 provisional *lung* teachings: drang
 ba'i lung, drang lung
 pure dimension: zhing khams
 Pure Perfect (Presence): byang
 chub
 Pure Perfect Presence of the Source:
 snying po byang chub sems
 Pure Perfect Presence: byang
 chub kyi sems, byang
 chub sems
 Pure Perfect Source: byang chub
 snying po, snying po
 byang chub
 pure: byang ba, byang, dag pa,
 dag
 purification: sbyangs, sbyang,
 sbyong
 purify: sbyong ba, sbyong
 purpose: dgos ched, don
 qualifications: yon, yon tan
 qualified: mtshan nyid dang ldan
 pa
 qualities: mtshan ma, yon tan
 quintessence: nying khu

quintessential source: don gyi
 snying po
 'quotes': ces bya ba, zhes bya ba,
 shes bya ba
 radiance: mdangs 'od, mdangs
 phyung
 re-absorption: bsdu, 'du
 reaching up: nyug pa
 real condition: chos nyid
 real meaning: nges don
 real nature: yin lugs
 reality: chos nyid, don
 realization: grub pa, grub
 realize all: kun grub
 really: don la
 realm of space: nam mkha'i khams
 realm: khams, ngang, yul
 reason: dgos pa'i rgyu mtshan,
 dgos, dgos pa
 recognition: rang ngo sprad pa
 recognize: mthong, 'phrad
 references: dmigs
 refreshed: brlan pa
 regarding: ni
 rejection: dor, btang, spang
 related conditions: rkyen dang
 'brel ba
 relationship: tshul
 relative truth: kun rdzob
 relative: kun rdzob
 relax: zhog, bzhag, bzhag pa
 relaxation: mnyam bzhag
 reliable: yid ches
 relic: ring bsrel
 remain above: steng gyur
 remain: bzhugs, bzhugs pa, zhog,
 bzhag, bzhag pa, 'jog pa
 remains: gdung
 removal: bsal, sel
 renounce: spong
 renowned: grags
 replied: gsungs pa, gsungs
 requested: zhus pa
 requirements: dgos, dgos pa
 residual karma: las 'phro
 resolve: dgos ched
 restrictions: grwa zur
 retinues: 'khor mams, 'khor tshogs,
 'khor
 revival of some previous experience:
 snga bas 'chos pa
rigpa: rig pa, rig

rolpa energy: rol pa
 root principle: rtsa ba don
 root: rtsa ba
 rose up: langs
 rupakaya: gzugs sku
 sacred activities: phrin las
 sacred birthplace: gnas chen
 sacred doctrines of the teachings: bstan
 pa dam chos
 sacred doctrines: dam pa'i chos,
 dam chos
 sacred teachings: dam pa'i chos,
 dam chos
 Sadhana Section: sgrub sde
 sages: drang srong
 said to be: bshad, bshad pa
 Samantabhadra: kun tu bzang po,
 kun bzang
 samayas: dam tshig
 samayasattva: dam tshig pa
 sambhogakaya: longs spyod rdzogs
 pa'i sku, longs sku
 same basic meaning: don gnad
 gcig
 same nature: rang bzhin gcig
 samsara: 'khor, 'khor ba
 sat down: 'khod pa, 'dug
 satisfied: tshim
 Sattvavajra: sems dpa' rdo rje
 sattvayoga: sems dpa'i rnal 'byor
 sautrantikas: mdo sde ba
 search far away: rgyang du tshol
 ba
 search: btsal byas, btsal, brtsal
 searching for something other:
 gzhan btsal
 seat: gdan
 secret completion: gsang ba rdzogs
 pa, gsang rdzogs
 secret development: gsang ba
 bskyed, gsang bskyed,
 skyed gsang
 secret dzogchen: gsang ba rdzogs
 pa chen po, gsang rdzogs
 chen
 sectarianism: phyogs zhen
 see: bltas pa, lta ba, lta, mthong
 ba, mthong
 seed syllable: yig 'bru
 seen: bltar, ltar
 self: bdag, rang
 self-face: rang zhal

self-liberate: grol
 self-originated wisdom: rang
 byung ye shes
 self-originated: rang byung
 self-perfected: lhun gyis grub pa,
 lhun gyis grub, lhun grub
 self-radiance: rang gdangs
 sense bases: skye mched mams
 sense consciousnesses: mam par
 shes pa, mam shes, dbang
 shes
 sense enjoyments: 'dod pa'i longs
 spyod
 sense organ: dbang po, dbang
 sense pleasures: 'dod pa'i yon tan,
 'dod yon
 sense: don
 senses: dbang po, dbang
 sentient beings: sems can
 separation: so so
 series of sutra: mdo sde, mdo sde
 pa
 seven universal buddhas: rabs
 bdun, sangs rgyas rab
 bdun
 Shakyamuni: sha kya thub
 shines: gsal ba, gsal, blra ba
 shining: bkra ba
 should relax: zhog
 should: tsam las
 show the origin: khungs bstan pa
 show: bstan pa
 siddhis: dngos grub
 signs: rtags
 similar: mthun, mthun pa
 six classes: rgyud drug
 six disintegrating lokas: 'jig pa
 drug
 six lokas: rgyud drug, rigs drug, skye
 drug
 six sense objects: yul drug
 six sense organs: dbang po drug,
 dbang drug
 six senses: tshogs drug
 six types of beings: 'gro ba drug,
 'gro drug
 six types of dependent beings:
 brten pa drug
 sky of reality: chos nyid kyi mkha'
 sky: mkha', nam mkha'
 smell: dri

so-called: ces bya ba, zhes bya
 ba, shes bya ba
 soil: zhing sa
 something other: gzhan
 sorrowful: sdug
 sounds: sgra
 source: khungs, snying po
 space of the real condition: chos
 nyid dbyings
 space: dbyings nyid, dbyings,
 nam mkha', mkha'
 spacious dimension: klong yangs
 spacious: yangs pa, yangs
 speak: gsung ba
 special explanation: khyad par
 bstan pa
 specific aspects: re re
 specific characteristics: rang gi
 mtshan nyid
 specific karmic visions: so sor
 snang ba, so sor snang
 specific tradition: rang gzhung
 specific: re re, so sor phye, rang
 gi
 speech: smra, brjod
 spiritual powers: gzungs
 spoke: bka' stsal pa, bka' stsal,
 gsungs pa, gsungs, smras
 pa
 sravakas: nyan thos
 stages: rim pa
 standpoint: rtsi, rtsis theb
 state: bdag, bdag nyid, dgongs
 don, dgongs pa, dgongs,
 don, don nyid, nyid
 step: gom pa, stegs
 steps on the path: lam stegs
 stream of being: rang rgyud pa
 strife: 'bad
 striving: btsal, tshol ba
 structured: bkod, bkod pa
 structures: lus
 struggle: btsal, brtsal, rtsol ba,
 rtsol
 stupidity: gti mug
 style of explanation: bshad lugs,
 bshad tshul
 subdivide: gtses
 subdivisions: bye brag, dbye ba,
 dbye
 subject: 'dzin

subjectively considered: 'dzin pas
 brtags
 subtle phenomenon: phra ba chos
 successors: gdung 'tshob
 suchness: de kho na nyid
 suffering: sdug bsngal, zugs ngu
 summarized explanation: bsds te
 bstan pa
 summarized meaning: bsds pa'i
 don
 summarizes: bsds pa, bsds
 superior: khyad par 'phags pa, che
 ba, che, las rgyal, rgyal
 ba
 supernatural perception: mngon
 shes
 supported: brten pa
 suppress: dgag pa
 supreme: dam pa
 sutra followers: mdo sde, mdo
 sde pa
 sutra: mdo, mdo sde, mdo sde pa
 svatantrikas: rang rgyud pa
 syllables: yi ge
 tactile: reg
 take a step: gom bor
 Tantra Section: rgyud sde
 tantra: rgyud
 taste: ro
 taught: lung bstan pa
 teach: bstan, bstan pa
 Teacher of teachers: ston pa'i ston
 pa
 teacher who creates: byed pa'i
 ston pa
 teacher: ston pa, ston
 teaching: bstan, bstan pa, chos
 Ten Great Natures: rang bzhin
 chen po bcu
 ten levels: sa bcu
 Ten Natures: rang bzhin bcu
 ten paramitas: pha rol phyin bcu
 tenth level: sa bcu
 term 'xx': zhes su btags pa
 text: gzhung
 than: las
 that was spoken: ces gsungs so,
 zhes gsungs so, zhes
 gsungs pa
 the essence itself: ngo bo nyid
 the following: 'di skad
 therapies: gnyen po

there is nothing: gang yang med
 these words: 'di skad
thigle: thig le
thögal: thod rgal
 those of the series: sde pa
 those who consider: sems pa
 those who have obtained patient
 acceptance: bzod thob
 those with capacity and good karmic
 connection: las bzang skal ldan
 those with capacity: skal ldan
 thought: bsam
 three aspects which bring
 knowledge: rig pa gsum
 three contemplations: ting 'dzin
 gsum
 three jewels: dkon mchog gsum
 three kaya teachers: sku gsum
 ston pa, ston pa sku gsum
 three kayas: sku gsum
 three lower realms: ngan song
 gsum
 three pitakas: sde snod gsum
 three poisons: dug gsum
 three purities: dag pa mam gsum,
 dag gsum
 three realms: khams gsum
 three seats of completeness: gdan
 gsum tshang ba
 three secret series: gsang ba gsum,
 gsang gsum
 three series of sutra: mdo sde
 gsum
 three times three: gsum gsum
 three types of purity: dag pa mam
 gsum, dag gsum
 three ways of being: yin pa gsum
 three worlds: srid gsum
 threefold contemplation: ting
 'dzin gsum
 through its own nature: rang gi
 ngo bo
 through just: tsam gyis
 through: gyis
thugje energy kaya: thugs rje'i
 sku
thugje energy: thugs rje
thugje wisdom energy: thugs rje
 ye shes
 thus he asked: ces zhus so, zhes
 zhus so

thus he requested: ces zhus so,
 zhes zhus so
 thus he spoke: ces gsungs so,
 zhes gsungs so, ces zhus
 so, zhes zhus so
 time and place: dus gnas
 time periods: dus tshod
 timeless: ye babs
 to be understood: khong du chud
 par bya ba
 to me: nga la
 torment: gdung
 total dimension: klong chen
 total enlightenment: byang chub
 chen po
 total equality: mnyam pa chen po
 total liberation: mam grol, mam
 par thar pa, mam thar
 total perfection: kun rdzogs pa
 total *rigpa*: kun rig
 total state: bdag nyid chen po
 total *thigle*: thig le chen po
 total: chen po, kun
 totally everything: thams cad kun
 totally extensive: mnyam brdal
 chen po
 totally Perfect: kun la chub
 totally pure: mam par dag pa,
 mam dag
 traceless: rjes med
 tradition: gzhung
 train somehow: ji ltar 'dul, ji ltar
 'dul ba
 training field: 'dul ba'i zhing khams
 training: 'dul ba, sbyangs, sbyang
 transcend concepts: spros bral
 transcend: bzlas, 'das pa, 'das, la
 yang bzlas, la bzlas, la
 dor, bral ba, bral, thal ba,
 la zlos, la bzlar
 transcends the concepts of: yul
 las 'das pa
 transforms: 'pho
 transmissions: lung
 transmit: bstan, bstan pa
 travel: bgrod, bgrod pa, bsgrid
 tree trunk: sdong po
 true nature: ngo bo
 truly: yid kyang ches
 truth: bden pa, dngos po'i don,
 don, bden pa

try to: 'dod pa, 'dod, byed, byas,
 rtsol ba, rtsol
tsal energy movement: rtsal sprugs
 twelve: bcu dang gnyis
 types: mnam pa, mnam
 ultimate meaning: don mthar thug
 ultimate natural condition: don
 gyi gnas lugs
 ultimate sense: don gyi ngo bo
 ultimate source: don gyi snying
 po, snying po don
 ultimate: don dam, mthar thug,
 don gyi
 ultimately: don la
 unblocked: 'gag pa med pa, 'gag
 med
 unborn: skye ba med pa, skye ba
 med, skye med, ma skyes
 unbound : rgya yan
 unceasing: 'gag pa med pa, 'gag
 med, mi 'gag
 unchanging: mi g.yo, mi 'gyur
 unclear: rmug pa
 uncompounded: 'dus ma byas
 understand: rtogs, rtogs par gyis,
 rtog, shes pa, shes, cha ba
 unfabricated: ma bcos
 unfathomable: blo 'das
 unified: 'dus pa, 'dus, 'byor pa,
 'byor, bsdebs, sbyor ba
 uninterrupted: bar ma chod
 unique: gcig pa, gcig, nyag gcig
 universal base: kun gzhi
 universal example: kun dpe
 universal illumination: kun tu 'od
 universe and its beings: snang
 srid, snod bcud
 universe: snang srid, snod bcud
 unmistakable: ma nor ba, ma nor,
 mi nor ba, mi nor, phyin
 ci ma log
 unobscured: bsgrigs med, ma bsgrigs,
 sgrib pa mi mnga' ba
 unspecified: ma nges pa, ma nges,
 nges med
 unsuitable: mi mthun
 unsurpassable: bla med
 untainted: zag med
 upadesha: man ngag
 us: bdag
 use: 'byin pa
 using: sgo nas

vaibhashikas: bye brag smra ba
 vajra body: lus kyi rdo rje
 vajra: rdo rje
 vanish: 'jig, 'jig pa
 varieties: sna tshogs
 vastness: yul che ba
 vehicle: theg pa
 very widespread: rab tu bsgrags
 pa
 victorious level: rgyal sa
 victorious: rgyal ba
 view: bltas pa, lta ba, lta
 vinaya: 'dul ba
 visible: gsal ba, gsal
 visualize: byas pa, byas
 vivid radiance: dang ba'i mdangs
 phyung
 Voice: gsung
 Vulture's Peak: bya rgod
 walk: bgrod, bgrod pa
 want: 'dod pa, 'dod
 was created: byas pa, byas
 water and manure: chu lud
 water: chu
 way of manifestation: byung tshul
 way to describe: bshad lugs
 way to explain: bshad tshul
 way to relax: bzhag tshul
 way: lugs, tshul
 ways of being: yin pa
 we: bdag
 whatever appears: ji ltar snang ba
 whatever appropriate education:
 ji ltar 'dul, ji ltar 'dul ba
 whatever is required: gang dgos
 whatever you wish: ci 'dod pa
 which can be explained: bstan du
 whoever wherever: gang la gang
 whomever: gang la
 why: ci zhig
 widespread: bsgrags
 will not teach: lung mi ston
 will: 'gyur, bya
 wisdom deity: ye shes lha, ye
 shes sems dpa'
 wisdom kaya: ye shes sku
 wisdom of *rigpa*: rig pa'i ye shes
 wisdom: ye shes
 with nothing pre-determined:
 nges med
 with radiance: mdangs kyiis
 with whatever: gang gis

without exception: ma lus
without: med pa, med, mi mnga' ba
wonderful: e ma ho, ya mtshan
words: brjod, tshig
world: 'dzam bu'i gling, 'jig rten
yoga: rnal 'byor
you: khyod
your: rang gi

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